the sins of wantonness, softness and ef-re prevented, and there is but little room ptation; therefore to a busy man, tempts to climb up together with his business, ar on him only by accidents and occasions, and idle person, they come in a full body one violence, and the impudence of restless

is called the " sin of Sodom and her day indeed is "the burial" of living men; an being so useless to any purpose of God and he is like one that is dead, unconcerned es and accessities of the world; and be only and his time, and eat the fruits of the earth min or a wolf; when their times come ther rish, and in the mean time do uo good; all ther is unprofitable or mischieve is the greatest prodigal in the world; it

is the greatest product in the worst; it cay that which is invaluable in respect to its ree, and irreparable when it is past, being to

HOURS OF THE UNPARDONED SINKER nextract from Lee's Revival Sermons. pardoned sinner is, especially, and often niserable, in a dying hour.

th this solemn scene, we all must shortly pass. and madness, to neglect a seasonabl In this life, the sinner finds something nd engross his attention. rain or honor, present the objects of his hap-nd fire his eager pursuit. But what will comin death—when most he needs support?— e evils he feared, roll in as a food—all his on the wing; and every prop is torn away? le comforters now, are all earthly things. g of remembered misimprovement, alo Weeping friends can administer no relief.the pains of death to endure, without a com-Sad reflections upon a sinful life, bear down ts. Conscience, without mercy, accuses. A d dreadful eternity, is opened before him: the heart is hard—sin unpardoned—God angry, aidden; and hell moved for his coming. What ust not bleed to hear his bitter con The disease prevails. The work of in vain. vances. Nature sinks. The silver cord is The dreadful scene is closed. With unutterluctance, the soul is torn from the body, and ery object of its love and confidence, to enter state of perfect and endless suffering. What can express, what mind conceive, the horror a departing soul. Say, my friends, is he not Answer the question to your conscience tent suner; and reflect, that the awful experi-nay be your own, ere a few boars shall have i. No longer, then, trifle with your eternal in-

nor plant your dying pillow with thorns. this subject, it is too painful to dwell; and if a this subject, it is too painted an have any weight, sufficient has already been an have any weight, sufficient has already been and have any weight, sufficient has already been and secure. The s of a death-bed, will outweigh all the please Yet these are but the beginning

SAILORS' T FRIEND.

BETHEL REPORTS.

prayer meetings since the 12th of April have ated our hearts in this important employmentt. What they said constrained many to lift on in gratitude to heaven. One seamen, who ed from Calcutta, gave a pleasing ac of the proceedings of merchants and command that place, and other ports in India. He dwe time on the merits and atonement of our gloredcemer in the salvation of sinners. And the al cannot be silent since that precious book n enemy to God, Christ, and to my own soul. ed be God for what he has revealed to us in the e of divine truth. In my voyage to Calcutta whence I have lately arrived, I had a great gle with my shipmates for their salvation; the treated me with sneers and oaths-but blessed be he sowed seeds of grace into the hearts of tw g seamen, who, I believe, are made new crea in Christ Jesus." After he had addressed camen present, he made a fervent prayer.

nother seaman rose and said-"O it is praye ascends to heaven in these meetings, per the righteousness of Christ, which mo emble whenever they are held; and I hope the not be in vain; although we cannot always me in body while on the mighty deep, yet we can t with you in spirit at the throne of grace. Eve njoy increases my desires for the ingathering of that the time is not far distant when God's work be fulfilled, that 'the sea shall be converted unto s of the spirit of God on many seamen in Belle tings, mariner's churches, and floating chapels ch he had seen in the four quarters of the world-rejoice that it has operated on the hearts of man manders, who now labor for the salvation of their vs. I was with one in South America, who wife with him. On Sunday the captain was walk on deck, to all appearance much agitated, and , my dear wife! what can I have for a Bethel fagthere is not one flying in this port? The ran to a w, and took out a sheet, and said, you may put hel on that with lampblack, which was so a large capital letters, and hoisted. The Lord it it, and made it the star of Bethlehem! our deck e soon filled with officers and seamen, many om were much engaged in our solemn de on were much engaged in our solemn weten than was hoisted every Sabbath day we were; our ship became a Bethel. When we return to Eugland, that fing was hoisted, and our ship was divided with devout worshipers. There it still remains its often hoisted as a heavenly signal. He conded with remains and the conded with remains the conded with remains.

On the 24th of May the weather was serene, mitted us to hold a Bethel meeting on heard the Henry Hill, captain Post. At 8 o'clock in the ening we commenced our devotion. h solemn attention by all who were believe our hearts were united in what pro m the lips of those who were engaged in the de employment of prayer for the salvation of sea o are unprepared, and exposed to tempora rnal death .- Mariners' Magazine.

NASTICAL ANECDOTE.

NACTICAL ANECHOIL

A careless sailor, on going to sea, replied to his re
ious brother in words like these: "Tom, you talk A careless sailor, on going to sea, replied to hat jour brother in words like these: "Tom, you take the deal about religion and providence, and take me off, I suppose you would call it a most providence. It's all very well, but I believe thing—these things happen like other thin more chance, and you call it providence, that a went upon his voyage, and the case he put ly event upon his voyage, and the case he put ly etcally was soon literally true; he was wrecked, and and seeing their signal of distress, came effective. He returned, and in relating it, said it relief. He returned, and in relating it, said is prother, "O! Tom, when that ship hove in signal of the said to the province of the said that the province of the said that the sa etr reflet. He returned, and in relating it, is brother, "O! Tom, when that ship hove in sight words to you came in a moment into my mindwas like a bolt of thunder. I have never got rid o; and now I think it no more than an act of common attitude to give myself up to Him who pitial and you me." Maren. Mag.

M HON98



PUBLISHED BY SOLOMON SIAS, FOR THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.....B. BADGER, EDITOR.

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ZION'S HERALD.

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Editor, (except those of Agents,) must be post paid.

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD. ON A CALL TO THE MINISTRY.

In perusing the Herald a few weeks since, I was gratified with an article signed "A Congregatemper, together with the easy and pleasant style in which the Congregationalist wrote, and I hope I shall not manifest a less Christian disposition in any remarks may make in this communication; for I certainly wish, if I know what my wishes are, to hold such cordence with our brethren of different denomina ons, as shall be calculated to do away strife and culate harmony, that the united phalanx of Christians may render that assistance to the cause of truth which is glorious purposes require. But I must claim the rivilege of plain dealing. "For if I seek to please then, then am I not the servant of God." In the comminication of the Congregationalist, a strong desire the first place, see the necessity of, and then adopt the measures to produce what he considers, a compe-tent gospel ministry. As respects literary qualifications, there can be no dispute. So far as I am acquainted with the general views of the Methodists on this subject, they regard human science, assisted and embeliished by grace, not only as an ornament, but a eal acquisition to their society; but that an academical education is one of the most essential ingredients in the ministerial character, they cannot admit, as in consequence of such an admission, most certainly a ray great portion of the ministers of the gospel at the ent day must retire from their walks of eminent They must sink down into domestic life. under the painful reflection that all their endeavors to be aseful have been in vain.

But, sir, I must not spend time in prefacing this mmunication. I must pass on to notice the subject der consideration, which is to take a view of what the Congregationalist considers a gospel call to the ministry. I was not a little astonished to find this call Scriptural evidence that he is a new creature; that he have an ardent desire to become useful or in-strumental in the salvation of his fellow men; and that the providence of God places within his reach, nd gives him a disposition to improve the means of ecoming a scribe well instructed." Secondly, I deign to show what the Saviour and his apostles considas indispensable qualifications for a gospel minis-

Admitting the definition of the Congregationalist to correct, I see no reason why all the religious world we not, or may not have, a call to preach the gosfor it is impossible that a man can be a Christian not feel an ardent desire for the salvation of his flow men; and there is hardly a case where one ossesses this feeling in its strength, that pecuniary neans may not be found to aid in procuring other isters, save those of collegie benevolent society, and then, according to this modated with excellent sentiments which it breathes.

A call into the ministry by which God builds his

work (the working of miracles excepted) as were the apostles and his apostles may not be quotified kingdom in this world must be, of necessity, most important act in the economy of God's house; and if there is any necessity of special endowments, it is in this case. Hence it is that God will not, nor learn would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate to except would, suffer any class of men to 'arrogate with simple language, and in the simplicity of the gospiel, declaring unto them the testimony of God's house; and possessing the powers of eloquence, still, when addressing himself to the consciences of men, laid as excellency of speech, and came to them with simple language, and in the simplicity of the gospiel. is spirit, to do the work of an evangelist whom he ds to the children of men, as he did Moses to the en of Israel, to say unto them, that even the of Abraham, Isaac and Jacob had sent him to plate preparing for the ministry; which is alled its proper of the solur, says: "Come ye near unto me—hear ye lave not spoken in secret from the beginning—in the time that it was, there am I—and now the dod and his spirit have sent me. Thus saith elord thy Redeemer, the Holy One of Israel—I am Lord thy God which teacheth thee to profit, which defin thee by the way that thou shouldest go." the Saviour still declares that he came not of saelf, but his Father sent ime; and as the Father thim, so he so de all the true ministers of the gostil, but his Father sent ime, so send I you." John at 1. Again, Paul to the Romans, x. 15. "How all they preach except they be sent?" From these sanding. We also see that the Saviour did not come his apostles himself, at his own human will, at his the minister, and that not without they have thereby been preserved from many vices to which the youth of our country are too much inclined. At the same time they not only improve in reading, but also improve their intellectual provers. I have heard some who had read the "Herald," relate to their playmates interesting paragraphs and long the provents of the gostile. -and Isaiah, speaking in the character of the

Spirit, and consequently their warrant from heaven, and go forth into all the world, preaching Jesus and the resurrection—the Good Shepherd, by his Spirit, helping their infirmities. Although sent as lambs among wolves, he has said, "Lo! I am with you always, even unto the end of the world." Again, Paul says with respect to his call into the ministry, "if I do this thing willingly, I have a reward; if not, a dispensation of the gospel is committed unto me, and wo is me if I preach not the gospel." The Scriptures again say, this treasure is committed to earthen vessels, that the excellency of the power may be of God, and not of im— Hence it would seem that God would not suffer his glory to be given to those who possess the wisdom of men with all their literary advantages. Suffer me here to inquire what the world are to expect from a minister who has received a classical as well as a theological education, capable of acquitting himself with ological education, capable of acquitting himself with honor, while the name of Jesus Christ may have no place in all his sermon, contrasted with the man of no literary advantages except those of common school, yet having the unction of God's Spirit, with a fluency of language and an energy of soul calculated to wake up the astonished hearer to the inquiry. "from the astonished hearer to the inquiry, "from nce has this man, coming as he does from the domestic circles of life, gotten this eloquence of speech this mighty power to reason of righteousness, of temperance, and of judgment to come?" In this case, the excellency of the power is seen to be of God, and not of men; for God has chosen the weak and foolish things of the world to confound the wisdom of the For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolshness of preaching to save them that believe; and thus we hear the man of God crying out, who is suffi-cient for these things? He feels his incompetency, and frequently prays to be excused; but, being pressed in spirit, he takes his life in his hand, be course into the vineyard of the Lord, in the great name of Jehovah, crying in the ears of men, "repent ye," &c. Thus we may discover a very wide differnce between those called of God, as was Aaron, and those who have run unwished and unsent, possessing superficially indeed any other qualffications for their trust than those they have acquired at some literary or theological institution. It cannot be doubted that men of apparently small abilities, possessed as they often are with the influences of the Holy Ghost, have been, and still are the means in the hands of God of doing much good in the world. It will doubtless be aid that the great apostle of the Gentiles was a man said that the great apostic or the Gentiles was of extensive learning; true—but it should be observed at the same time, that he obtained his learning predate the same time, the consistent and no Methoviously to his call into the ministry; and no Metho dist will hesitate to say that he received a high degree

of assistance from what he had thus previously obtained. But suppose this apostle should have said, after having been called of God to go into his vineyard, that it would be an imposition upon the public for him to attempt to preach the gospel until he should have spent three or four years at a theological schoolwhat would have been the answer? have been, "say not ye there are yet four months, and then cometh the harvest; behold the fields are white already to harvest." The rest of the apostles The rest of the apostles were unlette ed men, but full of the Holy Ghost and were not allowed to return to bury a father, or attend to any domestic concern. But unfortunately for the church and world at this time, it is to be feared, many are flattered, or are flattering themselves that they have scriptural reason to believe that they have religion, that they wish well to the cause of truth, and that by a nine years course of hard study, they may become champions in divinity, and if unable to furnish themselves with the means necessary to accomplish all this, they may be furnished by societies from the hard earnings of others—after which they may the hard earnings of others—after which they may preach, or not preach, as the case may be. I confess that this statement, if it has not truth for its foundation, is harsh and unfair; but it cannot injure the innocent—the guilty, of course, will be nettled; nor do I wish to compliment them in the least degree. Should it still be urged that none are competent minimum and those of collegiate opportunities. I would

r at least he can obtain aid from ask how the great Head of the church is to be accomis, he stands in the capacity of a truly called sooth the candidate replies to his Master, I must beg until I am qualified. Many undoubtedly have already o differ; and at the same time I entertain serious backshidden from God on this account, while others The total erich and at the same time tenterial serious is that very many of the youth of our land are entanged with a belief, from similar considerations, that and have lost all, or nearly all their power in the gospel, while at same time their expectations savor too much of the larvest has given their errand to another. But we are still told that an educated e same time their expectations savor too much of matness and worldly accommodation. "Really it make seem to me that the question, when we contemble the prospects of the church, is not, how many relied and the prospects of the church, is not, how many relied and the prospects of the church, is not, how many relied and the prospects of the church, is not, how many relied and the prospects of the church, is not, how many relied and the prospects of the church, is not, how many relied and the prospects of the spirit of Christ?"—a quotation from the Rev. P. Fisk, which, together with his whole communication, should, in my opinion, be sent on the wings of the wind, in telegraphic characters, to every part of the earth, that all may know and feel the excellent sentiments which it breathes.

> Suffer me, having thus treated the subject, to make one request to those of any denomination who contemplate preparing for the ministry; which is, that they solemnly inquire, am I conscious that God has called me to this work? Have I no motives of a sinister

the will of the Father, and that not without prayer. It will be seen also that the apostles, together, did not dare to supply the vacancy the apostles to prayer, and desired the Lord to whom he had chosen; also the Spirit said, "See the Barnabas," &c. Paul says he was not an the Father. And the Sariour breathed on them, at the Father. And the Sariour breathed on them, at the true ministers of the Gespel, filled as they with the Holy Ghost, feel the unction of God's.

Yours, respectfully, WM. W. REDMAN.

MISCELLANEOUS SELECTIONS.

FROM THE LONDON METHODIST MAGAZINE.

THOUGHTS ON THE CANT PHRASE " MY MIND IS HURT."

One distinguishing mark of the divine goods on a distinguishing mark of the divine goodness to mankind, is the gift of speech, by which the joys and sorrows, the hopes and fears, with all the various emotions of the mind may be expressed to our fellow creatures. This gift, when used properly, is a faithful index to the mind, and shows to others what passes it our own breasts. This branch of sincerity is justly respected in a moral character, but more especially in persons professing to enjoy the knowledge of salva-tion by the remission of sins. But are we not sometimes disappointed in our expectation? Do we no find an appearance of guile in the use of words which are ambiguous? Is there no design in this to deceive? If there be, however consistent in may be with worldly prudence, it is remote from the character which our Lord gave Nathaniel,—"An Israelite indeed, in whom is no guile;" and with the

truth which he requireth in our principles and prac-How far this phrase, "My mind is hurt," is always onsistent with gospel simplicity and godly sincerity may be worth our serious consideration. Perhaps, in many instances it is used without due attention to its may be worth our import, and consequently without any design to de ceive. When thus used ignorantly, it is meant to ex When thus used ignorantly, it is me press the pain that is felt on seeing, or hearing any thing that is disagreeable. It is true, the word is then used very improperly; for the mind may be exceed-ingly pained, and yet greatly profited; as were the mourners in Jerusalem, who "sighed and cried for all the abouninations that were done in the midst of it."

Ezek, ix. 4. see also Isaiah lyii, 18. But the use of this phrase in a casting manner, is in another view of it. Supposing, for instance, a person is reproved for something wrong in his temper or disposition, his life or conversation; or a friendly hint is given by way of caution; he perhaps exclaims to his intimate friends, "my mind is hurt." Again, in public company, a social interview, or the various en-gagements of life, a person meets with some mortify ing circumstance, which compels him to see that others do not think so highly of him, as he thinks of himself. This is probably intended by infinite wisdom to cure our vanity, and lead us to genuine humility of spirit; and where it is properly improved, helps to lay the axe to the baneful root of pride an self-sufficiency. But how often do we see resentment on such occasions? and yet the person who feels it has hardly honesty enough to show his own deformity, but covers it with the cant phrase, "my mind is hurt!" whereas, if he would act and speak ingenuously, he would probably say, "my pride is exceedingly mortified, and my resentment is kindled against this stubborn Mordecai, or that faithful Micaiah, who will not

ording to the scriptures, it is possible for men to suffer in their circumstances and constitution, through the wickedness of their parents, or the trea chery of their neighbors: for as the Lord visits the sins of the fathers upon the children unto the third and fourth generation, so he may suffer wicked men to take the life of his own people for ends we shall shortly know. The enemies of the gospel could cast the apostles into prison, but not deprise them of genuine consolation: Paul and Silas could praise God at a midnight hour, though they had been cruelly and un-lawfully scourged, and their feet were painfully fastened in the stocks. Stephen's ; ind was not hart when the Jews stoned him to death. Daniel's mind was not hurt when his body was thrust among lio nor did the three children suffer loss, when cast inte to be heated. Nothing can hart our minds but sin, and this is not in others, but in ourselves. Whatever therefore we meet with that is painful and afflictive, if we are found what we should be, humble followers of the meek and lowly Jesus, these storms will as the incert and lowly Jesus, these storms with a fir-tle injure us, as the boisterous elements which pluck up trees by the root, or rend the lofty rocks in pieces, will affect the humble cottage in the peaceful vale. Possibly, some persons may think it a small matter

Possibly, some persons may think it are to use such a phrase as this in conversation. I answer, where it is used ignorantly, without any wrong temper or intention, it is of little moment; because the Lord who searcheth the heart, chiefly regards the ntention. But surely it cannot be a trifling matter to use guile in our words; to cover the pride and re-sentment of the heart by a phrase which may deceive others; to leave the conscience quiet when it ough to reprove, and the evil concealed which should be cerely lamented. Small as this evil may appear to be, it may pave the way to a thousand greater ones as a thief who is little in stature, when put into a house may open the door to others of a more gigantic ap-pearance. Moreover, if it be an evil in the eight of God to use guile, it cannot be of small moment. There must be an almost immediate loss of divine consolation, and consequently of spiritual strength; for if the joy of the Lord be our strength, in proportion as we lose the former, we must lose the latter also. Nor is this all; for winetever may deprive us of strength, for doing and suffering the will of God, the same will lessen our usefulness to our fellow creatures. Our compassion to sinners, our endeavors to save them from endless ruin, and our love to the followers of

from endless ruin, and our love to the followers of Christ must all decline together.

And will not the exercises of devotion, whether in the public congregation, in the family, or the closet, become unpleasant? These pipes will not as formerly be filled with the water of life, because the Holy Spirit is grieved, and has in a measure withdrawn his influence; and hence there will be a danger of giving up the use of means, because there is not the same pleasure in them as formerly, while the true cause of barrenness is not suspected, nor the soul at all humbled in the sight of God. But on the contrary, pride, impatience, resentment, and all their concumitants, gain atrength by concealment, and threaten dreadful ravages to the soul.

"There, at one passage, oft you might survey, Error and truth contending for the way; Error and truth contending for the way;
And long 'twas doubtful, both so closely pent,

Which first should issue through the narr Though the poet, from whom we have berrowe our motto, seems to think that "no mortal e'er shall find" the truth, only as it is mixed more or less with

error, yet we think "we have a more sure word of prophecy," by which, if we "take heed," we may be directed into " aft truth" essential to salvation. "The way of holiness," is so plainly marked out on the great map from which we ascertain our privileges as " joint heirs with Christ," that the "way-faring man," though he may be accounted "a fool" by those who only understand the geographical boundaries of

this world, "need not err therein,"-" for the ways of

the Lord are right, and the just shall walk in them." Mrs. Thayer, whom we are about to introduce to our readers, has been extensively known as the authoress of the book entitled, "RELIGION RECOMMEND-ED TO YOUTH IN A SERIES OF LETTERS;" and as it has been generally known that she was induced to leave our communion and unite herself to the New Jerusalem church, we have thought that it might be satisfactory to many of our readers, to learn that she has judged it best for her spiritual and eternal inter ests, to return to that church to which she connected

The letter which follows was received by one of the ditors, in answer to one which he addressed to her in reply to a letter Mrs. Thayer sent to him concerning her return, and proposing a removal of every impediment to an entire union of Christian fellowship. This is followed by another letter which she addressed to the members of the Methodist church in Chillicothe, state of Ohio. We sincerely pray that the "everlasting arms" may ever keep the writer of these letters in the narrow way," trodden by prophets, apostles, and martyrs, and prevent her, and all others, from wan-

herself in the beginning of her religious pilgrimage.

dering until they are " In endless maxes lost."

Letter from MRS. CAROLINE M. THAYER to one of the Editors, dated Chilicothe, March 14, 1825.

My DEAR BROTHER,

By this mail I send you a copy of my printed letter addressed to the members of our church in this place, which though particularly designed for those who have so kindly and cheerfully extended to me the privileges of the church, I fain would have you consider a also applied to yourself. You will find in it, I trust a satisfactory explanation of my present feelings in respect to my late unhappy separation from the church, and I cannot have the least objection to your publishing any part of it in the Magazine, or making any use of this letter which you may think expedient. I did, at first, contemplate addressing a communica-tion to you for publication in the Magazine, but I felt and worthless that I feared it would savor of red that I had not always been restrained by these child chasing his butterfly, and have return bumbling views of myself from a public avowal of my opinions, I felt the importance of making my cordial

You will spare me the painful task of recapitulating had made my separation.

Feeling in my soul, that the spirit of religious con-troversy is not the spirit of Christ, it has been my stutroversy is not the spirit of Christ, it has been my study to avoid any collision with the New Jerusalem church. You are not, hence to understand that I am not fully and heartily a Methodist. Indeed, I can joyfully say I was never so decidedly attached to our dectrines and dicipline as at present. Subjects which were heretofore perplexing to my mind have lately hear elucidated with the lately and act promptly from the impulse of my beart, yet I have suffered more than two years to elapse since I found difficulties in the system of faith which I adopted when I rashly withdrew from your connexbeen elucidated, and I no longer hesitate to avow my hearty belief in all the doctrines of the Methodist Episcopal Church. It is worthy of remark also, that my copal Church. It is worthy of remark also, that my mind has not arrived to this state by any course of argument or research, but by abandoning controversy, and simply looking to the Lord for the influence of that Spirit which is able to guide us "into all truth."

I have deliberated long, and I come to you with a

The first steps of my return to the church were dictated by feeling rather than opinion, but conviction has accompanied every subsequent one; and I cannot but wonder that my mind could ever yield assent to with humility the doctrines inculcated in the plain letprinciples so opposed to reason and revelation as many of those advanced by Emmanuel Swedenborg. The whole system of that extraordinary man now appears to me like a kind of fairy vision. The explana-tions which I have been able to obtain of his doctrines remind me of what seamen term "point no point!"
They are like the optical illusions spoken of by travellers in the deserts of Arabia, representing at a dis-tance green fields and glassy lakes, but on a searcr approach are nought but arid rocks and burning tance green fields and glassy lakes, but on a searer approach are nought but arid rocks and burning sands. I have many times sought to ascertain the geography of this fairy land, but when I have thought its boundaries well defined, suddenly the whole has assumed a new appearance, and receded from my approach. Thank God, the principles of our church are plain and easy to be understood, and I return to them with a higher zest, after wandering in the labyrinth of speculative research.

To the ministers and members of the church in New York I would fain say something, not in extenuation or apology, but in affectionate and sincere action or apology, but in affectionate and sincere actions of the church in the ch

them with a higher zest, after wandering in the labyrinth of speculative research.

To the ministers and members of the church in New York I would fain say something, not in extenuation or apology, but in affectionate and sincere acknowledgment. I would, if possible, give vent to feelings which struggle for utterance, but I cannot. When I remember how often "we took sweet counsel together, and went to the house of God in company," when I recal those "labors of love" and walks of usefulness, in which I was permitted to unite, and reflect also how rashly and foolishly I threw away so many precious privileges, and pained so many affectionate hearts, my sensations are painfully acute.—But I will not dwell on the past; but return to the ever animating subject, the grace of God manifested in my restoration.

"Ob, for this love let rocks and hills

"Oh, for this love let rocks and hills
Their lasting allence break!"

Happy in the enjoyment of Christian privileges, I feel a resolution of soul, which I trust the world can never shake, to live in the discharge of every Chris-

holy conversation and godliness? How careful in watching over our words, that we offend not with our tongues; and that all we speak may be words of truth and suberness? Above all, how diligent in keeping the heart, in guarding all its avenues, and watching all its springs; that our principles may be holy, our motives be holy, and our only end the glory of the Lord.

The readiness with which you agree to cancel the past and renew the bond of Christian fellowship, is what I might have expected from my experience of the nature and extent of Christian charity; but it has nevertheless made a deep and lasting impression on my heart, and added another link to the chain that binds me in gratitude and affection to the church of which you are a minister. of which you are a minister.

With grateful remem rance to all, I am, dear bro-C. M. THAYER.

Rev. N. Bangs.

Letter from Mrs. C. M. Thayer to the members of the Methodist Episcopal Church in Chillicothe, Ohio. DEAR BRETHREN,

It is not anknown to you, and to the Methodist con-nexion at large, that an unhappy difference of opinion with respect to some of your doctrines, led me about three years ago to withdraw from the church of which I had been a sincere and devoted member for more than fourteen years. I need not tell you that I have been disappointed in my expectation of fuding permanent happiness apart from you. The fact that I have voluntarily sought to renew the bond of Christian fellowship with you is a sufficient evidence of this, and that my heart was never alienated from you. Nor would a public avowal of my cordial return be at all necessary, if an account of my separation from you were not already before the public. A mistaken zeal has spread far and wide the knowledge of this most unbreach, and the cause of truth demands an publicity of the sentiments I now entertain respecting the causes of my separation, as well as respecting your doctrine, discipline and institutions.

The liberality you have displayed in so readily ex-tending the hand of fellowship and affection to one who had voluntarily forfeited all right to a participation in your excellent institutions, has made an impression on my heart which will, I trust, never be erased while that heart is awake to the perceptions of gratitude or

You have asked no test of orthodoxy to warrant my frank reception, but have said to me in the language of your wise and excellent discipline, "There is only one condition required of those who seek admission into these societies, a desire to fice the wrath to come and to be saved from their sins." Yet it gives me sincere pleasure to be able to assure you, that on a careful investigation I have found most of our differences of opinion to have no other existence than in the ambiguity of words.

I deem it also my duty to state that in one essential point, and that on which most of our minor differences rested, I have received such light and instruction from the state of the state the Lord through his Word and ministry that I am enabled to agree with you. This point is the doctrine of the atonement. I now cordially embrace your views of this subject, and clearly perceive how I was led first to doubt, and then to deny, this cardinal doctrine of the gospel. It was only by shaking my faith in the divine authenticity of the apostolic writings that the enemy of my soul could infuse a doubt of the validity of that doctrine on which I once rested implicitly as the only ground of acceptance with God, and hope of a happy immortality. You will be happy to learn that my views on this subject are corrected, because you exteen the doctrine of a real searing. my views on this subject are corrected, because you esteem the doctrine of a real sacrificial atonement for the sins of the world, through the sufferings and death of our Lord Jesus Christ, as a distinguishing characteristic of the Christian system.

Applying to the church the tender relation of a parent, I can address her in the language of Solomon "Train up a child in the way he should go, and when he is old he will not depart from it :" for however 1 may have diverged from you in the adoption of theo vanity to suppose my rejection or reception of any system or doctrines of sufficient importance to the Christian world to be made public. But when I con-

turn to the church as public as a misguided zeal all the causes of my temporary abandonment of Mcthod made my separation. various and often conflicting exercises of mind which

I have deliberated long, and I come to you with a

The explanaof his doctrines point 10 blee of by travsenting at a disbut on a scarer its and burning to according the

search, or to stretch my fittle powers to grasp what
God in his wisdom has seen proper to place beyond
the reach of human capacity.

It was long ere I could bring my mind to submit to
a public exposure of my error, for there is something revolting to human pride in the retraction of sentiments which have been fervently, adopted and zealously defended. But I thank God the love of truth
the reimprod over these reflections, and eng-

either in connexton with, it of posed to the Methodist church. Known only to my God were the deep exercises of my mind when vacillating between contending principles; and it was not until I became willing to waive all points of difference and return to the duties and engagements of the church that difficulties began to disappear. But in proportion as I have sought to live under the practical influence of Christianity without reference to peculiarity of opinion, my doubts and difficulties have vanished before the sunbeams of revelation. In attachment to your discipline I have never varied, and the more I have been led to study the nature and operations of the human mind in connexion with the blessed Being from whom its powers and capacities are derived, the more I have seen in that excellent system a clear proof of wisdom in design, and benevolence in administration.

To the two distinguishing features of your ecclesiantical economy, episcopacy and ifineracy, I have been

decidedly attached ever since my mind became suffi- And now, may the peace of God which "pas

examined the doctrines and internal economy of several distinct branches of the Christian church, and occasionally attended their ministry; and I return to your communion with a clear and rational conviction that it is the best for me. I believe it is as nearly apostolic as the condition of society will permit, and that God has owned, and still does own, its ministry with

his peculiar blessing.

Tam far from limiting the operations of divine grace

ZION'S to our community, for in every nation, be that feareth God and worketh righteousness is accepted with him; but the means of grace in our own church are, to me, attended with a seculiar unction; and whether it arise from natural partiality, or any other cause, the effect is the same.

If I know my own heart, I was never more sincep

than in adopting the sentiments of the New Jerusalem church, as they were first explained to me. I have church, as they were first explained to me. I have no wish to enter upon these sentiments, or show you how I was led to perceive their fallacy. Such a detail might inadvertently wound the feelings of some who are sincerely attached unto that church, and would do no good. It is sufficient for me to remark briefly, that the new church claims to be founded on a no occasion so interesting as that which has conventant of the Christians. I rise, sir, to

I regret exceedingly that this step was deferred so ased God, in his providence, to separate me from all local attachments, and previous to my removal from the city of New York, I did not perceive, so

on with the Methodist Episcopal Church.

I regret also, that in a letter which is already before the public there is some mention of the Wesleyan Seminary, where I was once happily and successfully employed as a teacher. I have been long convinced that I totally misapprehended the motives of the trustees of that institution, and I discharge a sacred duty when I express in this public manner my hearty couto recall to mind the admonition of the wise man,
"Forsake not an old friend, for the new is not com-

In the ardor of zealous excitement, it was impossi-

felt the power of its plain and simple truths in my heart, I have felt that I could safely trust to such an extension about three years ago at Sierra Leone—a while there he got the knowledge of his letters—af

ger be subject to the fluctuations of this imperfect state, but shall be "pillars in the temple of our God, and go no more out for ever."

decidedly attached ever since my mind became sum-ciently mature to reason on subjects of general advan-tage; and I fully agree with our revered father Wes-ley, that the rules of life as prescribed in the disci-pline, are those "which the spirit itself writes on ev-ery awakened heart."

During my-long and melancholy separation I have

During my-long and melancholy separation I have

The weakness and unworthiness of your sister,

CAROLINE M. THAYER. Adena, near Chilicothe, Ohio, Feb. 1825.

"ON EARTH PRACE-BOOD WILL TOWARDS MEN."



SPEECH THE REV. JOHN N. MAPPITT.

FORE THE NEW ENGLAND CONFERENCE MISSION

new revelation or dispensation of divine truth, subsequent to the establishment of the Christian church, and in rejecting this claim the foundation is taken from New York "That we heartily approve of the bleak wilderness, while all the remainder is destitute way and the superstructure falls.

from New Yorks—"That we heartily approve of the Happy am I, that in this wreck of a highly ingenerative making by the various denominations of moral culture, naked and sterile as the sands of moral Happy am 1, that in this wreck of a highly ingenious theory, I am not left to wander in the barren desert, friendless and without a home. My Father's house is not shut against a returning wanderer; and you, my dear brethren, have kindly taken me by the hand and invited me to a participation with you in all the privileges of those "who walk in the light as children of the light."

Exercise that are making by the various denominations of moral culture, naked and sterile as the sands of Arabia. While we speak, the syroc of a wide spread destruction is sweeping away millions of our fellow which these exertions are attended demands our warmest gratitude to God, and should stimulate all the friends of missions to redoubled ardor in this glorious in bloody triumph—the Indian widow ascends the function of the light."

In according this repolition. I feel myself on the deceased husband, a sacrifice to the cause." In seconding this resolution, I feel myself on neral pile of her deceased husband, a sacrifice to the long, and that it is no longer in my power to return to that portion of the church from which I withdrew. It primitive Christians, on which they raised a noble Gauges swells with the life blood of its superstitions temple to peace, concord, and unity: and although it votaries—the scalping knife of the red men of the forhas been shattered by the convulsions of contending est is brandished—the cries of laughtered victims. clearly as I have since done, that it was my absolute and imperative duty to seek a renewal of my connexting parties, led on by a blind zeal, and many of its Corinand the war whoop of the savage strike upon the Christian with the Mathellet Point and the war whoop of the savage strike upon the Christian with the Mathellet Point and the war whoop of the savage strike upon the Christian pillars broken, thanks be to God, the dawn of tian's ear. Is it possible then, that we can look at the latter day glory beholds it rising from its ruins, these things, and remain cold and insensible?—Shali beautiful and exact in its proportions, a goodly edifice. How great is already its extent! In the midst around us daily?—Shall we feel no anxieties, when of Christendom is its centre, but where are its wings? Ethiopia stretches out her hands, manacled and bleed-See them rapidly increasing, and extending from the ing? Shall we go quietly to sleep when the pestilence its courts with joy, and hasten to plight our yows and it possible that we should faint when the rod of our

crisis more imposing. The signs of the times are peculiar and favorable. The astonishing events of the us? Shall weroffer apologies for our backwardness past century—the glorious appearances in the Chris- in this great work? Let us rather double our dilipast century—the glorious appearances in the Christellia great work? Let us rather double our difference of the control of the cover the misapprehension on which this excitement conquest. The set time to favor Zion is come.depends.

A more particular explanation is, perhaps, at this the earth are consistent to a construction of all deponiestions when the earth are consistent to a construction of all deponiestions when the event of a constitution of all deponiestions when the the spread of true religion, a growing regard for the the event of a coalition of all denominations upon the period, unnecessary; but I could not be quite satisfied to pass over in silence, a circumstance in which I fear too much blame has been attributed to persons, who, I am convinced, were at all times actuated by sinere atfachment to the church, and by no unfriendly
feelings towards myself.

In making this surrender of myself to God and his church, I have felt the importance of a full and can-did examination of my motives. No action of my life with us in promoting this great object. We see eviwith us in promoting this great object. We see eviwas ever undertaken with more deliberate scrutiny, dent marks of the speedy downfal of all religions not the same end? The field we occupy is extensive and I have not a doubt of its propriety.

It has been my fault through life to be guided too funded in a revelation from God—of the return of implicitly by strong and wive feeling, but I have been the scattered tribes of Israel—and of the descent of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that we may be under the dominion of importance of the convinced that agination and sophistry when we deem ourselves the ardent votaries of reason and truth; and, in this case, aging, early prejudices passing away, party names It is my decided opinion, sir, and I ground it upon at least, my determinations have been formed only up-on clear and rational conviction, and the only unpire and distinctions fading upon the Christian's banner, the word of God, that a mere expression of our cor-I have admitted between contending opinions, has been the Word of God as contained in the Holy Scrip-

tures.

Having been rationally convinced of the divine authenticity of that blessed book, and having, I trust, feit the power of its plain and simple tenticity of that blessed book, and simple tenticity of that blessed book, and having, I trust, feit the power of its plain and simple tenticity of that blessed book, and having, I trust, in deed, and in truth." It is necessary that we make and obvious meaning, because it is the obvious meaning alone which can be useful to common minds. I golden zone, it encircles every mortal inhabitant would shake all Christendom. The kingdom of darkd go no more out for ever."

They are not behold an accumulation of evidence demonstrative of that these things are not imaginary. They are not behold an accumulation of evidence demonstrative of I write, a joyous anticipation of that glory, which the idle dreams of superstitions devotees—not the re-

ore cruel for than Xernes of Persia. And although the bonor of being the first to cross the Rubicon, cles the memory of the Wesleys, of Whitefield, and of Coke, we will not withhold from them their meed of praise, but render unto Casar the things that are Cassar's-tribute to whom tribute is due. If through any of them the Sun of righteouspess has darted one be nignant ray upon the poor heathen sitting in the region and shadow of death-if they have conducted one pure rill from Judah's fountain, to water and refresh one barren and thirsty spot in the vineyard of the Lord, heaven bless them. "Ephraim will not envy Judah, nor Judah vex Ephraim." But, sir, notwithstanding the great exertions that

have been already made, and the influence that is now in successful operation to evangelize the world; but little, very little as yet has been accomplished, if we survey the wide field, on whose gloomy horizon hang the big black clouds of error and night. Hundreds of millions of immortal spirits are yet to be emanciunhallowed religion of her country-the magnificent rivers to the ends of the earth. This day we throng that walketh at midnight is desolating our world? Is viction, that they were actuated by conscientious its courts with joy, and hasten to plight our vows and principles, and a regard for the religious character of join hands at its hallowed altar. What God and our the seminary. At the time every thing was viewed through the distorted medium of prejudice; but I have long seen more clearly, and have often had occasion to see the court of the pillar of the conducts the chosen lad occasion to the principles, and a regard for the religious character of join hands at its hallowed altar. What God and our difficulty before us, and we hear his voice from the pillar of the chosen long seen more clearly, and have often had occasion to the chosen lad Never was there a moment more auspicious, or a band of Israel, bidding us go forward? Can it be, therewith, and see if he will not arise, terribly to shake march forward without rivalry, and without jealousy,

by the various denominations," &c. is not sufficient-

My heart warms with the subject, and I feel, while I write on a grown anticipation of that glory, shells, to good an marched them the seed in the power of the responsibility of the seed of the part of an active and the seed of the see of religious controversy.

Thank God I was not permitted to rest in error, or to feel any true peace of mind after the discovery of that error, until it was retracted and forsaken. Surely "goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever."

Yes dear brothen I will in the strength of our life and stately amid the throne of God. The angel charged with the ever turns of time, and eternity alone will test its stability lasting goopel, is taking his rapid flight through the universe—we almost feel the motion of his wings. When we consider the success that has crowned the faithful of all denominations of Christians in sending the mountains tremble, they melt away. The valleys rise and are exalted above the hills. Fruitful missis from American and the collection of the struction of nations of the struction of the mountains tremble, they melt away. The valleys rise and are exalted above the hills. Fruitful missis from American and the collection of the struction of nations of the struction of nations of the mountains tremble, they melt away. The valleys rise and are exalted above the hills. Fruitful missis from American and the collection of the struction of nations of the struction of nations of the mountains tremble, they melt away. The valleys rise and are exalted above the hills. with gratitude to that Being whose promises support grounds look beautiful, and barren deserts open in blessed Redeemer, henceforth walk with you in all the ordinances of the Lord's house, happy that I am permitted to unito with you on earth, with the hope of uniting with you in better and brighter worlds, in ascribing all glory and praise "to him who losed us and gave himself for us."

With gratitude to that Being whose promises support grounds look beautiful, and barren deserts open in the ordinances of the Lord's house, happy that I am use whose presence is certain victory. They have bloom. Seas are dried up, and the ransomed of the distance of the Lord pass over an dry land, with songs and shoutings.

I These presents were made by some individual to that Being whose promises support to stand Probyserian churches.

I A tar is equal to seventy-five cents.

I The Board of the Richmond Baptist Africation of the writer was a distinguished the time-of its fermation.

most single handed, dared the combined powers of a | the voice of mighty thunderings, saying, ALLELUIA, | grateful ackr POR THE LORD GOD OMNIPOTENT REIGNETH.

> ETHIOPIA STRETCHING OUT HER HANDS. Near the close of last September, Rev. Mr. Waring, colored minister at the African colony, took a journey of about 80 miles, from Cape Montserado to Grand Bassa, for the purpose of making arrangements with the native kings to open a communication with the Colony, in a way of trade. The object of his mission was successful; and in the mean time, he lost no opportunity of stating to the kings the great advantages which the Christian religion confers upon those who embrace it. The following is a brief extract from his journal, as published in the African Reposi-

"King Will said he had heard that God would judge the world, and that every man would be on the earth again. I told him it was truth. He said that he had not been able to rest since he heard so—that often his heart would cry—but he did not know how often his heart would cry—but he did not know how to pray. This gave me the opportunity which I wanted. I stated to him the happiness of making the Son of God his friend. He replied that he knew not in what way to do it; and while I explained to him the way, the tears rolled down his cheeks. Perceiving that I noticed them, he said, 'Your words make my heart cry, but I must come to the Cape and hear more about God.'"

AFRICAN COLONY.

The prosperity of the infant colony of Africans, reently planted at Liberia, by the American Colonization Society, has already been noticed in our columns. and has, no doubt, awakened sensations of joy and gratitude in the breast of the Christian philanthropist The following letter from the Rev. Lott Carey, a colored preacher in the colony, to a gentleman in Richmond, Va. is calculated to heighten those pleas- in another, a minister of the gospel has been exconing sensations, and to stimulate Christians to aid the society in their labors of love.

Monnovia, Liberia, Africa, April 4, 1825. Very dear Brother,—I have a short but very inter-esting communication to make to you. The 13th of March being the Lord's day, was blessed to us as a day of good news from a far country.* Early in the morning the church met to hear the relation of a poor heathen, who was led to believe that God for Christ's sake, had pardoned his sing. His name is John—he came all the way from Grand Cape Mount about 80 miles, down to Cape Messurado to be baptized, having heard that here was a people who believed in Christ and practised baptism. He stated that about three lish. During his continuance there, he got about three months schooling; and it was so ordered that he three months schooling; and it was so ordered that he had an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any ques-

"When me bin Sallone-me see all man go to "1. Is a moral good a spiritual evil?

2. Is masonry a sin?

3. If masonry is a sin, wherein does it consist?

4. Why may I not pursue what course I please, it is lawful, and an advantage to me, provided I do not sin?

5. When I have neither done nor intended harm, why heart trouble me so—something tell me go pray to God—me fall down to pray—no—my heart be too bad—I cant pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all turrer [other] man—God be angry with me—soon I die—suppose man cus me this time—me cant cus im no more—suppose man fight me—me cant cus im no more—all the time my heart trouble me—all day—all night me cant sleep—by and by my heart grow too more—all the time my heart trouble me—all day—all night me cant sleep—by and by my heart grow too big, and heavy—think to-night me die—my heart so big—me fall down this time—now me can pray—me say Lord—have—massey.—Then light come in my heart—make me glad—make me light—make me love the Son of God—make me love every body."

This is his own relation, without being asked any

and cowous meaning, necause it is the obvious meaning alone which can be useful to common minds. I thence argue that this is the sense in which the Scriptures were intended to be understood.

I would fain hope that this is the sense in which the Scriptures were intended to be understood.

I would fain hope that this is the sense in which the Scriptures were intended to be understood.

I would fain hope that this is the sense in which the Scriptures were intended to be understood.

I would fain hope that the normal transport of the Methodist shie hypothesis for the simplicity of the gospel, and it was the devices meaning the substitute plants of some who loved me.

To such, if any such there be, I would make the only atonement in my power, by exhorting them to adhere steadfastly to our "ancient landmarks," and besatisfied that there is enough of "good and truths" in our own church to lead us to heaven, if received with simplicity and faithfully improved. Though I avoid all collision with peculiar doctrines of the new church, it is not necessary that I should forbear to use all fair and honorable exertions to deter others from the danger of heart cannon ger I have incurred. Loss than this would prove me heartless in the cause of my Master, and unworthy of a place among you.

I hone, dear brethren, that these according to the common wealth of large than the most intended to the country of a place among you. heartless in the cause of my Master, and unworthy of a place among you.

I hope, dear brethren, that these concessions, though not required by you, will be satisfactory; and that the bond of brotherly love, which you have so cheerfully recognised, will never be stindered until we are called from the church of God on earth to join the blest societies that "circle the throne rejoicing."—

Thure, if we are so happy as to meet, we shall no longer be subject to the fluctuations of this imperfect. antly realized, is evident, no less from scripture, than from what has been already accomplished in the great theatre of missionary enterprise. We rejoice, sir, that these things are not imaginary. They are not the did dreams of superstitious devotees—not the romantic expectations of bloody crusaders—not the vice of the mighty effects of Christian Union.

* It was on this day that the Hunter arrived with 60 Colonists from America.

grateful acknowledgments for the moeral appropria-tions which they have made, which have been well and duly applied by brother J. Lewis. I send on to you several curiosities for the benefit of the Board of the Richmond African Baptist Mission Society. The provements would have been very great, provided the inhabitants could have procured nails, lumber, &c. Our meeting house indeed is obliged to remain entire ly still, for the want of mails, boards, &c.

Very respectfully, yours, LOTT CAREY.

Masonry and Religion .- We are well aware that the union of these two names will startle many a pious reader; and peradventure may draw forth the anxions inquiry—" What! is the editor of our Herald a Ma. son?" We hasten to allay their fears, by saying, that we have never yet been initiated into the subline myrteries of the art. Nevertheless, we are not inattentive observers of those who hold various stations in the order. Among them are many whom we love and venerate, for their Christian benevolence, ardent piety, and holy walk and conversation. There are others it is true, whose lives contradict their professions, and bring reproach upon the order to which they belong.

And we have observed with sorrow, that many pious and conscientious people judge the former by the conduct of the latter, and thus condemn the institution as mmoral and profane. Would these persons be willing that our holy religion should be judged by the same rule? We venture to say they would not. Let them then apply the divine law to themselves-" All things soever ye would that men should do to you, do ve even so to them." We have made these remarks he way of introducing to our readers the following striking contrast. In one instance the corner stone of a house of worship has been laid with Masonic honormunicated, because he belonged to a lodge of Free.

On Friday the 24th ult. being the festival of St.John, the corner stone of a Methodist Chapel was laid at Winthrop village by the Grand Lodge of Maine, in Winthrop village by the Grand Lodge of Maine, in presence of a large and respectable collection of prople, many of whom were from adjacent towns. The Grand Lodge, accompanied by the members of Temple Lodge, marched in procession with music to its site, where, after the ceremonies were performed, as address was delivered on the occasion by M. Springer, jr. The Rev. Bishop Soule, of the Methodist Likeopal Church, from Baltimore, was present and addressed the throng of Grange. The ceremonies were seen

ed the throne of Grace. The ceremonies were con-cluded by a Masonic Ode, which was performed with

A Baptist minister, named Elijah Dodson, in the state of Illinois, has been excommunicated by his congregation, because he belonged to a lodge of Freemasons.—When called before the church to answer this imaginary crime, he proposed the following ques

" 1. Is a moral good a spiritual evil?

less, the sentence of exclusion was pronounced. On this extraordinary proceeding, the Delaware Wilmington Gazette, of the 21st inst. has the following pertinent remarks:—

"We will venture to say, that no man, who is ac-"We will venture to say, that no man, who is acquainted with the principles of masonry, will ere aver that they are inconsistent with the precept of the gospel: and for men to undertake to condem that of which they know nothing, and censure others for holding principles of which they are totally ignorant, argues the existence of feelings in the own minds which no one can envy or admire."

SABBATH SCHOOL UNION. The following Circular has been sent in a letter form ter

Roston. To the Rev. Clergy and Superintendents and Friends of Sabbath Schools in Massachusetts. Annexed you have a copy of the Constitution of the Massachusetts Sabbath School Union, and a list of its

officers. [Omitted-having been published in the 28 number of this paper.]
It is regarded by the Managers of this Union as highly desirable that all Sabbath School Associates, both male and female, throughout the state, of every both male and female, throughout the state, of every both male and female, throughout the state, of every both male and female, throughout the state, of every both male and female, throughout the state of every both male and female, throughout the state of every both male and female, throughout the state of every both male and female, throughout the state of every both male and female, throughout the state of every both male and female, throughout the state of every both male and female, throughout the state of every both male and female and f denomination, should become its auxiliaries. The terms of admission, (as you will perceive by the Cuterms of admission, (as you will perceive by the cuterms of admission). stitution,) are the payment of one dollar at the time of and annually forwarding a Report of the joining, and annually forwarding a Report of the School or Schools connected with each Association. All further contributions, from auxiliaries to the State

Union, are perfectly voluntary.

This Union is auxiliary to the American Sunday This Union is auxiliary to the American among School Union, which was formed in Philadelpin a May, 1824, and already numbers as its auxiliars more than one thousand schools, ten thousand Teachers, and eighty thousand Schoolars.

Among the many advantages likely to be deired from a connexion with the Massachusetts Schoolars.

from a connexion with the Massachusetts server School Union, the following deserve particular noice. By this means an opportunity will be furnished learning the state and progress of the various relationary with this, and also with the America Union. Useful plans and pleasing facts will be reported; the experience of the various conductors collected; and the improvements which are said the management of the Schools be circulated for benefit of all.

The privilege of purchasing Books, for the ask the Schools, at the very low prices of the Amisi Union; which, by publishing large stereotype is is enabled to furnish them at less rates than by calbe procured in any other way. And while the littage is offered, no Society or School, by long auxiliary, is bound to purchase books of the lines.

Except so far as they may judge expedient.

You will please lay the Constitution before yourse.

ety join us, you will please cause the Report School or Schools to be made out, according

or by mail, post-paid, to the Secretary.

A Depository has been established in Boston ton Street, under the superinten-

of Mr. Amos H. HARRELL, where auxiliaries to Union may obtain all the Books published by the rest Society, at the lowest prices.

Note.—These Reports are to be unde out at the close of the School, in the fall of the year, if it is not continued during the winter; or, where the School are carried on through the year, they should be set to the Secretary so as to be received by him as only as March 1st of each year. Under the bead of General Observations, insert a brief view of the state set progress of the School, since its formation; and a con-

ed in connexion with the Sch ool: such as n, or parents; deaths of teachers on extraording or parents; instances of conversion, extraording; Libra

County of 182

Sabbath School, auxiliary to
meette Sabbath School Union, instituted
attached to the Church under the pastoral charge of o'clock to o'clock. Hours of instr

bra

the

CONDUCTORS. Female Teachers
Male Scholars attached to the School Male Scholars attached to the School Pemale Scholars attached to the School Average attendance through the year Total.

have made a public profession of religion cholars, who, after their connexion with the have made a public profession of religion -Number of visits made by the Pastor of the Church to that School during the year

General Observations.

Baptists in the United States .- The Latter Day pary of last month contains a table of 191 Banbers, of whom 2,577 are ordained or licensed minis-ters. During the past year, 13,057 persons have been added to the churches by baptism, according to the returns in the Minutes of Association received. The above is exclusive of 49 Associations, whose ing linutes were not received

A Munificent Donation .- The Treasurer of the of t Presbyterian Education Society acknowledges the re-ceipt, through the post-office, of an anonymous letter-ectosing four hundred dollars, for the education of jour young men.—The writer acknowledges his ob-igations to a kind Providence for the heart and the Education Society acknowledges the reeens of making this "small contribution" to the inde of a Society whose success is so important to the

Occasionally we have an awful instance in the presworld, of God's holy anger against sin. It seems sifit were furnished in mercy, to warn survivors of he road which leads to endless ruin. Such an ine has lately occurred in the execution at Buffalo. lew York, of the Thayers, three brothers, who mur-ered Mr. John Love. It is said that the causes which ight these young men to the gallows were the want arental religious instruction, and the neglect of reducation. Their father was also implicated as accessary in the murder, but owing to circumes, permitted to go at large on his own bonds. spiring the two class of the profiles on the same control of the brothers have left rea and children, whose distress is extreme. The ter of these criminals, on her last visit to them, was much overpowered by her feelings on the occasion, which reached every cell in eprison, and drew tears from the eyes even of the y felons. O ye parents! as ye value your own e in life,—as ye wish the reputation and final sal-m of your children,—as ye regard the welfare of our own souls in eternity,—and as ye desire to hon-rand glorify God your Maker, who will bring you sto judgment,—attend to the morals of your chil-bren, and make them feel the weight of moral obliga-ion. Let them see that you feel accountable to God the discharge of your duty to them; and that if they a fr ill choose the road to perdition, their blood will be on their own heads. Your faithful and affectionate rformance of such counsel, attended with the fer-nt prayer of faith, will not be in vain, but will meet reward .- Christian Watchman

FOR ZION'S HERALD.

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The spirit of erecting chapels, which seems to pre-The spirit of erecting chapers, which seems to plan it wery generally in your state, is extending its insere to this section of the country. By the good widence of God, we have succeeded in making the widence of God, we have succeed be styled the Wesleyan Chapel. Yesterday the mer stone of the foundation was laid in due form, the brethren of the Masonic fraternity. The lodge, d brethren of other lodges, met at the could bere a procession was formed, which moved to the brethren of other lodges, met at the court house, orgregational meeting house, where an excellent of appropriate oration was delivered by Brother type. The procession again formed, and moved to edite of the Chapel, where the corner stone was laided due form. Under the stone was placed a leaden of containing copies of the Bible, Methodist Discine, By-laws of Humane Lodge, No. 21, the Procedings of the Grand Lodge of New Hampshire, and weral smaller publications, together with two copplaints are containing copies. May the Lord succeed us in a creetion of this chapel, and cause it to be filled the such worshippers as shall worship him in spirit strue th worshippers as shall worship him in spirit ruth. Yours, affectionately, HERSCHEL FOSTER.

Rochester, N. H. June 25, 1825.

LITERARY AND SCIENTIFIC.

Mr. Webster's Address upon Bunker Hill was issued week, from the press of Cummings and Hilliard, o gave \$600 to the Bunker Hill Monument Assofor the copy .- The Address fully sustains the reputation of its distinguished author, and sells orați great rapidity. We learn that the first edition, of re ing of 3500 copies, was sold in two days; and t a second edition was published on Friday morntion.

ican Traveller and Stage Register .- The first es of these periodicals were published in this yesterday, by Willard Badger and Royal L. ough, from a perusal of the prospecand our knowledge of the publishers, our expecwere raised above the ordinary level, it is but author te state that they are more than realized. The Traveller is to be a semi-weekly journal of the

A size; and, judging from the appearance of the holy umber, it will be one of great merit. Its selecare made with judgment and taste, its original e is interesting and neatly written, and its meal execution is extremely neat.

the Stage Register is in the quarto form, and is to ce in two months, or oftener, should of La ces require it. The present number cona list of about one hundred and fifty lines of staats and canal packets; the times of their resul parture and arrival; their respective large, and the mes of their proprietors. Any changes that may be place in the line, during the intermediate times and arrival; their respective fares, and the the Register, will be regularly noticed er. The price of the Register and Tra-Duk

proprietors of stages and steamnish the publishers with all the informa- a co acknowledgments for the liberal appropria acknowledgments for the liberal appropria-hich they have made, which have been well ly applied by brother J. Lewis. I send on to eral curiosities for the benefit of the Board of hmood African Baptist Mission Society. The of the settlement is much as common. Iments would have been very great, provided the eeting house indeed is obliged to remain entire for the want of nails, boards, &c.

Very respectfully, yours, LOTT CAREY.

onry and Religion .- We are well aware that ion of these two names will startle many a pious ; and peradventure may draw forth the anxious "What! is the editor of our Herald a Ma-We hasten to allay their fears, by saying, that ve never yet been initiated into the sublime mys of the art. Nevertheless, we are not inatten servers of those who hold various stations in the

Among them are many whom we love and ate, for their Christian benevolence, ardent pied holy walk and conversation. There are others rue, whose lives contradict their professions, and reproach upon the order to which they belong. we have observed with sorrow, that many pious onscientious people judge the former by the conof the latter, and thus condemn the institution as ral and profane. Would these persons be willhat our holy religion should be judged by the same We venture to say they would not. Let them apply the divine law to themselves-" All things soever ye would that men should do to you, do ve so to them." We have made these remarks by of introducing to our readers the following strikcontrast. In one instance the corner stone of a e of worship has been laid with Masonic honors nother, a minister of the gospel has been excomicated, because he belonged to a lodge of Free-

n Friday the 24th ult. being the festival of St. John corner stone of a Methodist Chapel was laid at athrop village by the Grand Lodge of Maine, in sence of a large and respectable collection of peo-many of whom were from adjacent towns. The and Lodge, accompanied by the members of Tem-Lodge, marched in procession with music to the , where, after the ceremonies were performed, as ress was delivered on the occasion by M. Springer The Rev. Bishop Soule, of the Methodist Episco Church, from Baltimore, was present and address the throne of Grace. The ceremonies were con-ided by a Masonic Ode, which was performed with ch taste.

A Baptist minister, named Elijah Dodson, ju the ite of Illinois, has been excommunicated by his conegation, because he belonged to a lodge of Free asons.—When called before the church to answer is imaginary crime, he proposed the following ques-

" 1. Is a moral good a spiritual evil? 2. Is masonry a sin?

3. If masonry is a sin, wherein does it consist? Why may I not pursue what course I please, is lawful, and an advantage to me, provided I do 5. When I have neither done nor intended harm.

hy should I be excluded? 6. How can you judge of that of which you know

His accusers could not extricate themselves from this accessers could not extrict interest themselves in the difficulties involved in these questions; neverthess, the sentence of exclusion was pronounced. On is extraordinary proceeding, the Delaware Wilington Gazette, of the 21st inst. has the following retinent remarks:—

"We will venture to say, that no man, who is acpainted with the principles of masonry, will ever ver that they are inconsistent with the precepts of ne gospel: and for men to undertake to conde nat of which they know nothing, and censure others or holding principles of which they are totally igno-aut, argues the existence of feelings in their own hinds which no one can envy or admire."

SABBATH SCHOOL UNION. The following Circular has been sent in a letter form very have been omitted, we are requested to republish it.]

Boston, To the Rev. Clergy and Superintendents and Friends of Sabbath Schools in Massachusetts. Annexed you have a copy of the Constitution of the Massachusetts Sabbath School Union, and a list of is officers. [Omitted-having been published in the 220

officers. [Omitted—nature of the Union as It is regarded by the Managers of this Union as highly desirable that all Sabbath School Associations, both male and female, throughout the state, of every both male and female, throughout the state, of every the state of every the every the state of every the state of every the state of every denomination, should become its auxiliaries. terms of admission, (as you will perceive by the Constitution,) are the payment of one dollar at the time of joining, and annually forwarding a Report of the School or Schools connected with each Association. All further contributions, from auxiliaries to the State Union, are perfectly voluntary.

This Union is auxiliary to the American Sunday

formed in Philadelphia in School Union, which was May, 1824, and already numbers as its auxiliarie more than one thousand schools, ten thousand Teach-

more than one thousand schools, ten thousand response or and eighty thousand Scholars.

Among the many advantages likely to be derived from a connexiou with the Massachusetts Sabath School Union, the following deserve particular notice. By this means an opportunity will be furnished of learning the state and progress of the various School connected with this, and also with the American Union. Useful plans and pleasing facts will be reported; the experience of the various conductors be ported; the experience of the various conductors be collected; and the improvements which are made in the management of the Schools be circulated for the benefit of all.

The privilege of purchasing Books, for the the Schools, at the very low prices of the An Union; which, by publishing large stereotype is enabled to furnish them at less rates than the be procured in any other way. And while the

be procured in any other way. And while this drantage in offered, no Society or School, by becomin auxiliary, is bound to purchase books of the Union except so far as they may judge expedient.

You will please lay the Constitution before your Society, and if it meets with their approbation, we shall be gratified to recognise you as audiliary to the Massachusetts Sabbuth School Union. Should your Society join us, you will please cause the Report of you school or Schools to be made out, according to the Annexed blank, and, forwarded by private conveyance or by mail, post-paid, to the Secretary.

A Depository has been established in Boston, a No. 90 Washington Street, under the superintendence of Mr. Anos H. Harkell, where auxiliaries to the Union may obtain all the Books published by the parent Society, at the lowest prices.

Union may obtain all the Books published by use rent Society, at the lowest prices.

Note.—These Reports are to be made out at the close of the School, in the fall of the year, if it is no continued during the winter; or, where the School are carried on through the year, they should be sent to the Scoretary so as to be received by him as only as March 1st of each year. Under the Eeol of General Observations, insert a brief view of the state and progress of the School, since its formation; and a con-

red in connexion with the School; such as reprhable providences, concerning the teachers, schol-prhable providences, concerning the teachers, schol-ps, or parents; deaths of teachers and scholars; their lence of piety; instances of conversion, extraordi-rimprovement; method of rewarding; Libra-

County of own of Sabbath School, auxiliary to Report of Report of Massachusetts Sabbath School Union, instituted attached to the Church under the pasto-Hours of instruction charge of o'clock to o'clock. CONDUCTORS.

Secretaries
Male Teachers Female Teachers -Male Scholars attached to the School Pemale Scholars attached to the School rerage attendance through the year

Tachers, who after their connexion with the School ave made a public profession of religion have made a public profession of religion - who, after their connexion with the School. have made a public profession of religion

Indicary of last month contains a table of 191 Bapand Associations in the United States, embracing 1743 Churches, in which there are 233,100 mems, of whom 2,577 are ordained or licensed minis-During the past year, 13,057 persons have gen added to the churches by baptism, according to be returns in the Minutes of Association received. above is exclusive of 49 Associations, whose nutes were not received.

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FOR ZION'S HERALD.

The spirit of erecting chapels, which seems to prevery generally in your state, is extending its inmade to this section of the country. By the good mssary preparations for erecting a house of worship, the styled the Wesleyan Chapel. Yesterday the mer stone of the foundation was laid in due form, the brethren of the Masonic fraternity. The lodge, ethren of other lodges, met at the court house, a procession was formed, which moved to the where an excellent propriate oration was delivered by Brother The procession again formed, and moved to site of the Chapel, where the corner stone was laid form. Under the stone was placed a leaden ontaining copies of the Bible, Methodist Disci-By-laws of Humane Lodge, No. 21, the Pro-ge of the Grand Lodge of New Hampshire, and al smaller publications, together with two cop-tile engravings. May the Lord succeed us in tion of this chapel, and cause it to be filled ch worshippers as shall worship him in spirit Yours, affectionately, HERSCHEL FOSTER. dia truth.

Rochester, N. H. June 25, 1825.

LITERARY AND SCIENTIFIC.

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erican Traveller and Stage Register .- The first there of these periodicals were published in this Jesterday, by Willard Badger and Royal L. e. And although, from a perusal of the prospecand our knowledge of the publishers, our expecwere raised above the ordinary level, it is but state that they are more than realized.

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ha Stage Register in in the quarto form, and is to a list of about one hundred and fifty lines of staer of their proprietors. Any changes that may

We hope that the proprietors of stages and steamwill furnish the publishers with all the informa-

sic account of such interesting circumstances as have tion necessary to render their work complete, accurate, and extensively useful. Indeed it will be their

interest as well as duty to do so.

To the traveller, the merchant, the innk man of business, these publications must be of great value. And as it appears that the enterprising proprietors have spared no pains or expence in the undertaking, we hope they will be honorably remunerated by a discerning public.

Literature of Colombia. - Colombia, one of the Republican governments of South America, it is said has a population of four millions; has 18 newspapers published in its limits; has formed 40 schools on the plan lished in its limits; has formed 40 schools on the pain of Bell and Lancaster, during the past year; has established 10 Colleges and 3 Universities, where every branch of knowledge, except political economy and the mechanic arts, is taught. The library of Bogota

Amherst College.-By letters from the Rev. Jonas King, Professor of Oriental Literature in Amherst College, dated December, 1824, it appears that he anticipates returning to Aerica and entering on the duties of his Professorship, in the course of next spring have made a public profession of religion

Aumber of visits made by the Pastor of the Church to stantinople, Greece, Italy, France, Holland, and England and Constantinople, Greece, Italy, France, Holland, and England, and to reside in Spain a sufficient length of time to acquire the Spanish language. From his travels and residence of three years in Asia, it is expected that he will be peculiarly qualified to assist young men preparing for eastern missions: and the acquisition of the Spanish language will enable him to assist those destined for South America.

> A Company having been formed in England, for the purpose of purchasing Patent Rights, and bring-ing such into use as may be considered valuable—and as the views of the company extend not only to all parts of Europe, but also to America—the Proprietor of this establishment, who has opened a correspondence with the aforesaid society, offers himself as a medium, through which proposals may be made to the aforesaid Company, by any ingenious individual who may be in possession of any invention or improvement calculated to be useful in the present age. Communications, made personally, or by letter, (post paid, and addressed to the Proprietor of the Albion Newspaper, New York, will be promptly attended to. The capital stock of the Company is two millions of dol-lars, and pecuniary assistance will, in certain cases, be afforded, to enable inventors to repair to England

> and make perfect their plans.
>
> The following is an extract from the Company's "British and Foreign Patent Association-Capital

500,000% in shares of 50% each .- Messrs. Drum-"The object of this Association will be directed to the purchase and sale of patent rights, and bringing into use such as may be considered valuable. It is presumed that a permanent benefit will ensue, not only to the shareholders, but also to the public, from the encouragement held out to native and foreign talent, while a new field will be opened to the mechanic, who will obtain the full reward of his labors, and no longer deplore the want of means to perfect the object of his invention. At the same time, the public will derive considerable advantage from having many val-uable inventions brought into general use, which otherwise would have remained (as numbers at the present now do) totally neglected or unknown, from the projectors not possessing sufficient capital to bring them forward, as well as from other causes. Although the public and shareholders will be great gainers by the establishment of this association, the private interests of individuals will not be prejudiced, as it will not, in any wise, interfere with, or cripple private trade, but a fresh impetus will be given to the advancement of all useful inventions in the arts, sciences, agriculture and navigation. It is intended to establish a corres pondence with the principal places of Great Britain, the Continent, and America, and to afford pecuniary means for the inventors to proceed to England for the completion of their views."

Noah's Advocate mentions that among the scientific adventurers lately attracted to this country, is Mr. Robinson, who has made several successful ascensions at Lisbon and Madrid. He has brought with him his balloon, with all the necessary apparatus. It was his intention to have ascended at Boston on the late anniversary of the battle of Bunker Hill—but he unfortunately had a long passage.

Verde Antique, so much esteemed by the Ancients, and that the quarry appears to be very extensive.

The Monument intended to be erected at Philadelphia, to the memory of Washington, is estimated to cost sixty-seven thousand dollars. It will be constructed of marble, and will be one hundred and thirty feet high; and its model is taken from that of the oragic Monument of Thrasybulus at Athens. It is said that the corner stone is to be laid by General LA FAYETTE early next month.

GENERAL INTELLIGENCE.

FOURTH OF JULY.

Monday last, being the forty-ninth anniversary of the independence of the United States of America. was celebrated throughout the nation in the usual joyous manner, by the ringing of bells, salutes from the artillery, military displays, processions of the citizens, orations, public dinners, fire works, &c. To these lemonstrations of joy, when kept within the bounds of reason and sobriety, we have not the least objection. And we rejoice that the time has come when Christians begin to feel that to these should be added another-that of devout thanksgiving and praise to Him, whose mighty arm not only wrought out the liberty of our country, but also brought salvation to a world groaning under the bitter bondage of sin and Satan. We hope to see the time when the birth-day of our nation shall be solemnly proclaimed by public

From England.—An arrival at New York brings dates to 25th May.

The Cultotic Relief Bill was rejected in the House of Lords May 17th, on its second reading, by a majorismatances require it. The present number considerable and arrival; their respective fares, and the first of their proprietors. Any changes that may place in the line, during the intermediate times in first dollars per annum.

The price of the Register and Traviller. The price of the Register and Traviller. The price of the Register and Traviller. The price of the Register and Traviller in their proprietors of stages and steams in the publishers with all the informa-

BOLIVAR AND SOUTH AMERICA. Lima papers to the 13th of March, and Buenos Ayres to the 23d of April have been received at Merchants to the

to the 23d of April have been received at Merchants Hall.

On the 10th of February the Constituent Congress of Peru passed a decree, by which they conferred on Bolivar the Liberator, the supreme folitical and military command of the Republic, until the meeting of the Congress prescribed by the Constitution, to take place in 1826. He is authorized to suspend the constitutional articles, laws and decrees, which are opposed to the public good, in existing circumstances. He is authorized to delegate his powers to one or more persons, and in an unexpected emergency may appoint a substitute. Bolivar had previously resigned his dictatorial power.

al power.

He is empowered to raise loans, to levy extraordi-The is empowered to raise loans, to levy extraordinary contributions, is charged at his discretion to purge the republic of the enemies of liberty and American independence, of whatever class and condition they may be, and is authorized to abrogate such laws as he may think opposed to the security and liberty of the continent, and to promulgate such others as he may think better adapted to these objects.

Revolt at Montevideo .- Capt. Gardner, who arriv-Revolt at Montevideo.—Capt. Gardner, who arrived at New Bedford from Rio Janeiro, reports that six days previous to his sailing, a government brig arrived in six days from Montevideo, with despatches for the Brazilian government, the purport of which was that a revolt had taken place in that province. The General who had assumed the command of the revolutionalists, is the same that formerly commanded under Artigas; he had planted his standard around Montevideo. The General commanding in the city states he has not one thousand on whom he can depend. In consequence of the above intelligence, the Emperor has laid an embargo at Rio, prohibiting any vessel departing, bound to the South, and was embarking sixteen hundred troops, with a General to supersede and take command of Montevideo.

Colombia.—Carthagena papers to the 26th, and Bo-gota to the 5th May, received at New York, mention the arrival at Bueneventura of two members of the Peruvian Congress, who had been despatched to Colombia to felicitate the government of that Republic, on the victory obtained by Gen. Sucre over the Spaniards, and to solicit permission that Bolivar should remain in Peru some time longer, in order fully to complete the work of emancipation, and place the liberty of the country on a more permanent foun-

Capt. Jennings, who has arrived in this city from Capt. Jennings, who has arrived in this city from Lima, which place he left the 22d March, states that Callao was in the possession of the Spaniards, and was blockaded by seven sail of men of war, and besieged by 4,500 troops under Gen. Bolivar in person. And that while at Panama, where he stopped, a French sloop of war arrived on the 12th April, from Lima, with information that news was received at Lima be-tween the 22d and 30th March, that the Spanish Gen-eral Olaneta, had been defeated by General Sucre.

From Matanzas .- Capt. Brothers arrived at New York, from Matanzas, informs that the negroes on several of the principal plantations in the Partido of Set Jose, about twenty miles from Matanzas, have revolted and murdered the proprietors thereof in the most shocking and cruel manner. The Governor had sent a large body of troops to quell them. According to the latest advices they were pretty well subdued, after killing about 60 or 70 of them. The whole number collected was said to be about 200. The killed ber collected was said to be about 300. They killed 15 or 20 whites including one female, principally for-cigners. Whole families were flocking into Matan-

Greece.-The news from Greece continues to be of the most gratifying nature. The intelligence of the defeat of the Egyptians near Navarino, has received additional confirmation from various quarters. The loss of the Turks is stated at 2,000 killed, and 500 prisoners, among which were several European officers. Patras was closely blockaded by land and sea. cers. Patras was closely blockaded by land and sea. The Greek fleets decidedly had the ascendency. Sactouris, with 35 vessels, was pursuing Ibrahim Pacha on his return to Candia; and Miaulius, with 45 vessels, was gone in search of the Turkish fleet at Constantinople. A letter from Constantinople, dated the 23d of April, says, "Alarming news has arrived from the Morea. Ibrahim Pacha is in a desperate situation; he is surrounded by the Greeks, who are hastoning to the snot from all quarters. The landing of tening to the spot from all quarters. The landing of this Egyptian in Greece has been a signal for a levy Valuable Discovery.—A quarry of green marble has been discovered at Westchester, N. Y. in digging for the foundations of the State Prison. The West-Chester Herald says that it resembles the celebrated that he will extricate himself from his embarrassment. We hear nothing of the army of Redsched Pacha, which was to penetrate into the Morea by land.

> West India Slavery.-The celebrated Mr. Broug ham, in a Speech before the London Society for Miti-gating and gradually Abolishing the State of Slaver throughout the British Dominions, unhesitatingly de clared, that, if the West Indian colonies suffered th present vacation of parliament to pass without adopt-ing the meliorating measures so long pressed upon them, the subject should be called up in that body the first week of the ensuing session, for the purpose of "settling it for ever." "Whether he himself brought orward such a measure, or preserved his more proper station of being one of its supporters, was a matter of indifference, but done, he pledged himself it should be, in the event of the alternative he alluded to."

African Colony.—We have received from Liberia idings of a consoling nature, so far as they go. Our ntelligence is up to the 28th of March last, at which time the inhabitants were in good health and spirits, and a general spirit of harmony prevailing. They exir warmest gratitude to the Col press their warmest gratitude to the Colonization Society. The surrounding country, to the distance of one hundred miles, hat been explored, and it is found to be abundant in tropical productions, and copiously supplied with streams on which at iome future day manufactories will be founded. The inhabitants have begun already to make inquiries on the subject of gold mines, and to flatter themselves with the hope that their researches will not rever a nearest productive. that their researches will not prove unproductive. But this is not the only subject that interests the emigrants. Another African writes that he is busily en gaged in the cultivation of coffee, and he feli authority a day of thanksgiving to Almighty God—when all classes of our citizens, from the highest to the lowest, shall throng the temples of the Most High—when from the hearts of millions of freemen the holy incense of gratitude shall ascend as a sweet and acceptable savor, before the throne of God.

From England.—An arrival at New York brings dates to 25th May.

The Catholic Relief Bill was rejected in the House the control of the prospect of an abundant thin season on the prospect of an abundant thin season on the prospect of an abundant the respect to the prospect of an abundant the prospect of an abundant the respect to the prospect of an abundant the prospect of an abundant the respect to the prospect of an abundant the prospect of abundance in the cultivation that prospect of an abundant the prospect of abu

A bookseller in Baltimore has received, through the post office, a note from an unknown hand, enclos-ing a sum of money, and stating a boy had nearly a year ago stolen a book from his store—but that "God" "would not let him rest or keep the book without

Ship Timber.—The Wayne Sentinel states, that "A raft of ship timber from Rochester, passed down the canal last Sunday, destined for New York, and valued at 33,000?" The heavy white oak timber, alone, on Grand Island, opposite the mouth of the camal, is worth the whole sum the Island sold for.

CHEROKEE NATION

he subjoined letter, addressed by Mr. David Brown, to the Editor of the Family Vi iter, published in Richmond, Vir. will be read with interest. CREEK PATH, CHEROKEE NATION,

April 27, 1825.
To the Editor of the Family Visiter,

Under the above title the Albany Daily Advertiser, gives a synopsis of the progress of the canals in the state of New York, collected from the history of the surprised to learn that I am in the east instead of west of the Mississippi. Last September I left the Arkansas on a wisit to this my mother country, about which time, some of my Arkansas friends were thinking of returning here, in consequence of the unhappy state of national affairs have turned into a favorable position; which will probably put my friends out of the notion of returning. In case that they do not come, I will then speedily return to the Arkansas.

The separation of the Cherokee people into two divisions at a distance of five hundred miles, has caused no inconsiderable trouble and expense; and I am sor-

visions at a distance of five hundred miles, has caused no inconsiderable trouble and expense; and I am sorry to say that there is no prospect of the two divisions ever uniting again. Those on the Arkansas will never return, and as to trying to persuade those in this country to go there, you may as well attempt to send them to Greenland or to Africa. Those on this sade acknowledge the Arkansas country to have more game than this, and that the soil there is superior to this. But game is not their object. Many years have now passed since they buried the bow and arrow with the tomahawk of years have the superior to the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the bow and arrow with the tomahawk of years have now passed since they buried the work of the part of the first toll was received July 1st, 1820, and the first toll was received July 1st, 1820, till the ice prevented the navier of the part of the first toll was received July 1st, 1820, till the ice prevented the navier of the first toll was received July 1st, 1820, till the ice prevented the navier of the part of the first toll was received July 1st, 1820, till the ice prevented the navier of the part of the first toll was received July 1st, 1820, till the ice prevented th now passed since they buried the bow and arrow with the tomahawk of war. Instead of acquiring subsistence by the precarious chase of the wild woods, they now pursue a different course; the weaver's shuttle playing, the plough and hoe are used, the thick fores playing, the plough and hoe are used, the thick forest is cut down and large farms are made. But independent of this, the Cherokees alike with all nations, love their birthright possessions, where the ashes of their ancestors are deposited, and where delightfully glide the sweet Cherokee waters. And why insist on their emigrating? Shall they leave their extensive farms, cotton gin houses, grist and saw mills. English schools of dellars are anyon. the sweet Cherokee waters. And why insist on their emigrating? Shall they leave their extensive farms, cotton gin houses, grist and saw mills, English schools to the number of fifteen, located in different parts of the nation, and five hundred Cherokee children of the State of N. York will amount to 2,000,000 both sexes, that are receiving useful knowledge, and the growing Christian churches in the nation? I say, shall all these institutions and this auspicious state of shall all these institutions and this auspicious state of things be put to an end, merely to gratify the state of Georgia or Mr. Monroe? God forbid! How would the Georgians receive a proposition from the Cherokees to exchange the land they now hold, (which originally belonged to the Cherokees) for a tract of country near the Rocky Mountains? Every body knows the manner in which such a proposition would be received by the Georgians. The same case is applicable to the Cherokees. Unless force is resorted to, nuless the gigantic United States should fall, sword in hand, upon the innocent babe of the Cherokee Nation, the Indian title to this land will remain so long as tion, the Indian title to this land will remain so long as the sun and moon endure. But I will trouble you with this subject no longer, at present; for "sufficient unto the day is the evil thereof." I hasten to touch

on a more pleasing theme.

I am now translating the New Testament from Greek and English into my native tongue. Seven chapters in Matthew are completed. In consequence of their existing no Cherokee dictionary or complete grammar, the work, particularly at the outset, must go on advant. go on slowly. However, I fondly hope the period is not far distant when I shall have the pleasure of presenting to my country, in Cherokee version, the whole of the New Testament. I write now according to the plan proposed by the Hon. J. Pickering of New England, which plan is not without some defects. In this way I intend to translate the Testament, and on its completion to translate the Testament, and on its completion to transcribe it into a Cherokee syllabic system for the press. That mode of writing lately invented by Mr. Guess, the self tutored Cherokee philosopher, has been universally adopted in the nation; but like all systems of learning, it needs improvement. I would not rob this distinguished Cherokee of the honor justly due him for his philosophical researches, but if he or any other person, does not engage to improve the system, I must tender my humble services to the subject. I intended to have written more, but the limits of this paper will not allow me at present; at some future period, therefore, I will pick up and seating to my country, in Cherokee version, the whole of the New Testament. I write now according to the plan proposed by the Hon. J. Pickering of New England, which plan is not without some defects. In this way I intend to translate the Testament, and on its

at some future period, therefore, I will pick up and send you what I have omitted.

Remember me affectionately, dear sir, to my friends in Virginia, I have not forgotten their hospitality to me; often do I call to mind and I hope to cherish unceasing gratitude for the favors I received in Virginia, and other parts of the United States.

Yours truly, DAVID BROWN. Prince Murat has arrived at New-York. He is twenty-one years of age. It is said, after a short stay with his uncle Bonaparte, in Bordentown, he intends

The New Frigate.-We noticed, a few days since. the beautiful launch at our Navy Yard of one of the finest 44 gun frigates we ever beheld. It will be recollected that by a resolution of Congress the ships of this class in the navy are to take their names from the rivers of our country. In obedie ce to this resoluwhere General Lafayette first sealed his devotion to our country with his blood, she was named by the President, The Brundywine. To render the compliment still more elegant, we understand that orders have been issued for her immediate equipment; and that if it should be found possible to prepare her is time, she will await the pleasure of the "Nation's Guest," to whom a communication has been made by the Executive, requesting for her the honor of con-veying him home, and of first crossing the ocean under his auspices .- Nat. Jour.

It is mentioned in a Connecticut paper, as a re markable fact, that the eight individuals who composed the band which was organized at Hartford in 1777, and attached to Col. Webb's regiment, are all still liv-

Rogues caught .- Three pick-pockets who follower seneral La rayette free Boston to Portland Maine, have been caught at Kennebunk, at which place they stole from the pockets of citizens, between two and three thousand dollars. A large portion of the money and the pocket books taken have been found upon the and the pocket books taken have been found upon the thieves, and in places where they had deposited them Two of the three are apparently French er says he belongs to Providence.

Two Choctaw Chiefs lately fought a duel at N. Or-leans. One was killed, and the other, according to the custom of his tribe, retreated, was shot by his companons, and both were buried in one grave.

Extract of a letter from Abner Allyn, Esq. dated Navy, Vt. 9th June vist. to a gentleman in this toren.

"A fatal accident happened last week in the township of Random. A son of Mr. John Stevens, only 5 years old, went out to gather flowers on Tuesday in the torensoon, and was sent for in about half an hour. He was tracked more than half a mile, but not discovered until the Friday following. The first day and night it was warm. The second and third nights it snowed. The faithful dog, which accompanied the child, came in on Thursday night. He was then fed, and the people taking torches, the dog followed his tracks, (there being a light snow) and found the child soon after sun-rise. He was under a log, on his face, bedded in leaves and brush, and was literally frazen to death. The dog's bed was by the child's head, and marks where the dog had fondled and lapped him were whirt and

where the child lay, went all round, and set up a most hideous and mournful howling, and would not go near-er, and seemed to be as much affected, if possible, as a human being."

CANAL ERAS.

Under the above title the Albany Daily Advertiser,

October 8, 1823. The first boats passed from the west and the north through the canal, into the tide waters of the Hudson at Albany, amidst the acclamation

At the close of the year 1824, the excess of the

of the State of N. York will amount to 2,000,000 souls, and the toll to \$1,000,000. More than 500,000 bushels of water proof lime were used in building the canals. The canal debts on January 1st, 1826, amount to \$7,662,092 54 cents. It is supporting this debt will be extinguished in ten years.

Whole length of Erie Canal, 353 miles. Champlain,

It is worthy of remark, that the principal Engineers, employed on the Erie and Champlain Canals, have been, throughout the whole period which has been occupied in the construction of those works, Native Citizens, with the unimportant exception of one French and one Irish gentleman, who were each employed one year in making some preliminary examinations. one year in making some preliminary examin

In this city, John Sampson, of Lisbon, Me. to Miss Penelope Pelham; Mr. Samuel Hewes Hunneman, to Miss Elizabeth, eldest daughtet of John Champney, Esq. all of Roxbury; Mr. Daniel Wilbur, to Miss Rachel C. Miller; Mr. Michael Ma-ber, to Miss Esther H. Gould.

DIED

of Baltimore. His remains were interred on the 24th, with the highest military honors.

In Westerly, (R. I.) a daughter of Colonel Jedediah Knight aged about 15 years. On returning home from the house of neighbor, she was struck with lightning and instantly killed. A black man, who was passing near by at the time, con:eyed her immediately home, and medical assistance was procured, but to no purpose, the vital spark had flown for ever.

SHIP WEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, June 28-Arrived, brigs Daniel Webster, Harlow, Buenos Ayres, 64 days; Retrieve, McLellan, Norfolk, via

TUESDAY, June 28—Arrived, brigs Daniel Webster, Harlow, Buenos Ayres, 64 days; Retrieve, McLellan, Norfolk, via New Bedford 8; Express, Merrit, Albany 7; Rapid, Wheeler, New York 3; Fame, Brewster: sch. Dover, Howes, from St. Peters, N. F. 15: Eng. sch. Hunter. Mason, from Turks Island, 15.—Cleared, brig Sereno, Thatcher, Charleston; sch. Fairy, Nickerson, Honduras: Hope, Pickering, Lubec; Leo, Perry, Thomaston; Delia Belcher, Tarbox, Gardiner; sloop Superh, Pease, Savannah.

WEDNESDAY, June 29—Arrived, brig Burton, Burton, Rio Grande, 58; sch. Washington, Cook, New York; aloop Eagle, from do.; Eliza Ann, Gould, New York; Rapid, Nantucket.—Cleared, brig Maine, Bugnon, Charleston; sch. Reaper, Pereival, Baltimore: Dray, Soule, New York; Greek, Nickerson, do.; sloop Comet, Silliman, do.

THURSDAY, June 30—Arrived, brig Hannah, Shurley, Marblehead; Sabra, Snow, New York; schs. Dart, Grond Bank, via Cape Cod; Mary and Rebecca, Stewart, N. York; Thomton, Bacon, do.; Virginia, Otis, Richmond; Janus, Holmes, Rotterdam; sloops Cherub, Small, Philadelphia; Votary, Portland; Satellite, Bibbins, Fredericksburg; Facket, Kennebunk; Lark, Salem; new brig Attuntive, Lane, Bath. Came up from quarantine, brigs Bolino, Smith, and Rapid, Huff, Guayama; Sbawmut, Boles, Brazils, via New-York; William Ring, Surinam, 31; Otter, Powers, Smyrna; sch. Catharine, Morton, St. Fierres, 27. Art. at quarantine, brigs Dolphin, Hopkins, St. Croix, 22; Venus, Smith, Key West, 18.—Cleared, brigs Trinn, Cooper, Gibraltar and a market; Herchel, Parkins, Charleston; schs. Billow, Barker, Halifax; Champion, Stackford, Eastport; Otter, St. Andrews.

FRIDAY, July 1—Arrived, schs. Merritt, Butler, Bath; Echo, Ransom, Hartford; Mark, Parker, Alexandria; Eliza and Betsey, Sears, Dennis; Priscilla, Hiler, Richmond; sloopa Polly, Hardy, Chatham; Hannah, Hill, Provincetowa; Northeon Liberties, Crowell, Wareham; General Brown, Matson, Albatay, 13; Bedford, Hitch, New Bedford; Syren, West, Ballowell.—Cleared, ship Emerald, Webb, Calcutta; bark Bramin, Brewste

hagen and St. Peteraburg; sch. Lovely Hope, Lincoln, Philadelphia.

SATURDAY, July 2—Arrived, brigs State of Maine, Cloutman, Santos, 68; Lady Washington, Ruchester; schs. Ann. Sanall, Alexandria; Beston, Shackford, Eastport; Charles, Myriek, New Bedford. Via quarantine, brigs General Jackson and Hind, schs. Lark and Mad Packet. At quarantine, brigs Susan, Williams, Smyrna, 79; Suffolk, Pearson, Palerno, 53; Belisarius, Patterson, Tobago, 24.—Cleared, brigs Charles, Cunningham, St. Pierres; Beaver, St. Androws; Algerine, Freeman, Baltimore; Benjamin Franklin, Clark, Philadelphia; schs. Susan, Morgan, Martinique; Carrier, Kondrick, City Point; Nancy, Small, Washington City; Eclipse, New York; sloops Mechanic and Hero, do.; Washington, Norris, Caltimore r Traveller, Davis, Providence,

SUNDAY, July 3—Arrived, Boston and Ariadne, Kennebee; Eagle, Plymouth; sloop Globe, Davis, New York; Brig Georga, Thaxter, New Orleaus, 37, and 29 from Balize; schs. Reindeer, Clark, Baltimore; Mirror, Bassett, New York; Enterprise, and Experiment, Nantucket.

As the new Post-Office regulations will admit of printer sending receipts attached to the margin of papers, the agents of Zion's Herald are requested, in making remittances, to be ver careful to give, in their schedules, the name, residence, or post careful to give, in their schedules, the name, renismos, or office, where their papers are received, and amount credited to each subscriber for whom such remittan made, and sign their letters as agents. On the rec of such remittance a receipt will be returned to the acknowledging the reception of such payment, to be according to the schedule accompanying the same, mean time, agents are desired to give their receipts as to those subscribers of whom they receive payments.



What is eternity?-Can aught Paint its duration to the thought Tell every beam the sun emits, When in sublimest noon he sits; Tell every light-wing'd mote that strays Within its ample round of rays; Tell all the leaves, and all the buds, That crown the gardens and the woods; Tell all the spires of grass the meads Produce, when spring propitious leads The new-born year; tell all the drops The night upon their bended tops Sheds in soft silence to display Their beauties with the rising day Tell all the sands the ocean laves Tell all its changes, all its waves; Or tell, with more laborious pains, The drops its mighty mass contain Be this astonishing account Augmented with the full amount Of all the drops the clouds have shed, Where'er their wat'ry fleeces spread, Through all time's long protracted tour, From Adam to the present hour: Still short the sum; nor can it vie With the more numerous years, that lie Embosom'd in eternity.

Was there a belt that could contain. In its vast orb the earth and main. With figures was it cluster'd o'er, Without one cipher in the score; And could your lab'ring thought assign The total of the crowded line; How scant th' amount ! Th' attempt how vain To reach duration's endless chain For when as many years are run, Unbounded age is but begun.

Attend, O man, with awe divine, For this eternity is thine!

FROM THE RELIGIOUS INTELLIGENCES HEAVEN THE CHRISTIAN'S HOME.

'Tis sweet, when we the bosom wrings, And tears the cheek bedew-When pain its torturing arrow wings, A Saviour's cross to view.

When false the joys of earth have prov'd, And hope deludes no more; When cold turf hides the friends belov'd, 'Tis sweet our prayer to pour.

Low kneeling o'er their grave-while faith Illumes the mourner's eye, And all around, the beds of death Instruct us where to lie.

'Tis sweet with penitence to sigh, And feel our sins forgiven-Sweet, when the world recedes, to fly And find a home in Heaven.

MISCELLANY.

SACRED ELOQUENCE.

Would you rise to the highest pitch of sacred ele-quence, let the same mind be in you which was also Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty. Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits un-One hour's communion with God daily amidst the realities of eternity, will do more to make a man excel in sacred eloquence, than a whole life of laborious study without . Select your text, prepare your truly eloquent. This was the grand secret in the eloquence of Baxter, when there was scarce a family. sands to glory. It is because it was thus kindled, that it continues to burn, and will continue with increasing brightness and glory till the last conflagration.

This was the grand secret in the eloquence of Brainerd; as it echoed through the trees of the forest, the savage dropped his tomahawk, and, with streaming eyes, cried Guttummaukalummen, Guttummaukalu men, have mercy upon me, have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled, and beggars leaped for joy. It made songs of triumph echo in the dun-geon, and carried transports of joy to the rack and the flames.

Nor has it lost the least degree of its power in eighteen hundred years. No, even now it melts icy hearts on the clifts of Greenland, lights with celestial brightness the plains of Hindostan: it removes blackness even from the Hottentot, and opens upon the Otaheitan the "light of the world."

Excel, my brethren, in this kind of eloquence, and extend it through the world; and the light of the moon will be the light of the sun! and the light of the sun will be sevenfold—and the Light of Zion will eclipse them. Kings will come to her light, and princes to them. Kings will come to her light, and princes to the brightness of her rising. Her sun will not go down by day, her moon not withdraw itself; the Lord will be her everlasting light, and the Lamb her glory. A voice will be heard, "The kingdoms of the world are become the kingdom of our Lord, and his Christ And the whole earth will be full of his glory, as the waters fill the seas."—Address of Rev. Justin Ed-

THE JOY OF HARVEST-MEN.

Observation. Among all earthly joys, these four sorts are noted i scripture as the most excellent and remarkable. Nup-tial joys: The day of espousals is the day of the glad-ness of a man's heart. Cant. iii. 2. The joy of children. Though now it seems but a commonmercy to most, and a burden to some, yet the people of God were wont to esteem it a choice mercy, and rejoiced greatly in it. John xvi. 2b. There is joy that a man is born into the sonn xvi. xx. There is joy that a man is born into the world. The joy of conquest and victories, when men divide the spoil: And, lastly, The joy of harvest. Those two we find put together, as principal matters of joy. Isa. ix. 3. "They joy before thee; according to the joy in harvest, and as men rejoice when they divide the spoil. The joy of harvest is no small joy—Gaudium messis est messis gaudii: The joy of the harvest is the harvest of their joy. It is usual with men, when they have reaped down their harvest, or cut the neck, as they call it, to demonstrate their joy by shouting and

ty hath given me a full use of the things of this life; but what if the meaning of it should be to fat me for the day of slaughter? What if this be the whole of my portion from the Lord? What if the language of his providences to my soul should be this: Lo! here I have given thee, with Ishmael, the fatness of the earth? They shell not say, but them have teated of the Creek. Thou shalt not say but thou hast tasted of thy Creatur's bounty; but make the most of it, for this is all that ever thou shalt have from me; there be others in the world, to whom I have denied these things, but for the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of their minds and hearts, under such trying the state of are poor in this world, but rich in faith? Should my conscience give me such a memento as Abraham, in the parable, gives to Dives, Remember that thou in thy life time receiveds thy good things! Ah! what a cut would that be to all my comforts? A man in a fever hath a lively color, but a dying heart. I have an appearance, a shadow of comfort, but a sad state of soul.

A reflection for one that hath Christ but no barn. "Blessed be the God and Father of my Lord Jesus Christ, who hath blessed me with all spiritual blessings in heavenly places in Christ." Eph. i. 3. Though

he hath not seen fit to give me much of this world in hand, yet it hath pleased him to settle a rich inheritance upon me by promise, the hopes and expectations whereof yield my soul more true comfort than all the present enjoyment of this world could have done. Blessed be the Lord, who hath not given me my portion in this life, that by keeping me from the enjoy-ment, hath also preserved me from the snares of a prosperous-estate

Lord Jesus, I have no bags, I have no barns; but thou shalt be to me instead of all those things. When others rejoice in the abundance of their riches, I will rejoice in the fulness of my Christ; they have affording an undeniable proof of what the grace of God that which, though I have not, I shall not want, and I have that which all their riches cannot purchase. Bless the Lord, O my soul!

A reflection for one that hath a full barn and Christ

But, Lord, how am I obliged, above thousands, to love and praise thee! to bless and admire thee, who hast not only plentifully provided for my soul, but for my body too; who hast given me both the upper and his hands, which we always continued to to. nether springs, heaven and earth, things present and things to come! Thou hast not dealt so with all: no, not with all thy own people: many of them are strangers to the mercies which I enjoy. God hath done great things for me, O my soul! what wilt thou do for God? The freer the cond time he bether. great things for me, O my soul! what wilt thou do for God? The freer the co.d tioa he hath placed me in, the more am I both obliged and advantaged for his service; I doubt not, it will be found that many a poor Christian that they will be found that many a poor for-Christian, that labors with his hands to get his bread, redeems more hours for God than I do. Lord, make me wise to understand and answer the double end of this gracious dispensation! Let me bestow the more

A reflection for one that hath neither a barn nor o

all present troubles, and show me the end of them; but alas! I am poor and wicked, contemned of men, and abhorred of God; an object of contempt both to heaven and earth. Lord, look upon such a truly miserable object with compassion, give me a portion

MONITOR .- No. 18.

OF DECEITFUL JOYS. "I said of laughter, it is mad; and of mirth, what doeth it?" Eccles. ii. 2. The joys of worldly minded Death will end this dream of folly, and, when they Miserable, therefore, are those whom the false pleasures of the world render incapable of true consolaaermon, and preach for eternity. This will make you our hopes of God's favor; all other delight is but a

> Jesus said to the woman of Samaria, "whosoever ion of riches does but increase our thirst after they have not; and are dissatisfied with what they

REMARKABLE PRESERVATION OF TWO CHRISTIAN ESQUIMAUX.

servation of two Christian Esquimaux, who were driv- received. en out to sea on the 4th of June last, on a large field of ice, and remained during nine days, exposed to we were guided by the hand of our Saviour. We dreadful situation the Christian principles that were instilled into their minds by the missionaries appropria instilled into their minds by the missionaries, supported them and even made them happy. The account is dated in June, 1824.

On the 7th, we received the distressing intelligenthat two Esquimaux brethren, Peter and Titus, who had gone to an island in the open sea, called Kikkertarsoak, their usual spring-place for catching seals, had been carried off, on a large field of ice, which

The news was brought by Conrad, who was with them when the accident happened. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, Conrad turned sledge which he had with him into a kind of raft by tying skins and seals' bladders to it; and thus he contrived to paddle to the firm ice, using a seal javelin as a rudder. They had drifted off above half an hour, before he could set out; but the sea being perfectly calm, by God's mercy, he reached the firm ice in safety, and hastened hither with the news. His view was, to go with a boat or kayak to the ass his brethren: but, by the time he got back to the coast, a south-west wind had carried them so far out in the open sea, that they could hardly be seen on the berizon: and to follow them was impossible.

spoil. The joy of the harvest is no small joy—Gaudium messic est messic gaudis: The joy of the harvest is the harvest of their joy. It is usual with men, when they have reaped down their harvest, or cut the neck, as they call it, to demonstrate their joy by shouting and loud acclamations.

A reflection for one that hath a full barn but no Christ. How have I rejoiced in a thing of naught, and pleased myself with a vanity? God hath blessed me in my fields, and my stores; but not with spiritual blessings in heavenly places in Christ. My barns are full of cora, but my soul is empty of grace; common boun-

ice, with their sledge and dogs, having no kayak with them, they found that the ice was cracked in several places: suddenly the part on which they stood was dislodged by a south-west wind and swell, and carried off, in a north-easterly direction, toward the open sea. Both the size and strength of the field of ice was such. that it afforded them the means of building a snow-hous upon it, about six feet in height, in which they took shelter during the night, and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment; though, for want of fuel, they could make no fire, but ate the meat raw, and drank the blood. In dreadful uncertainty how this voyage might end, they spent nine days; and were not delivered from their imminent danger till the 13th, when they were brought safe to land. A translation ed them, that some of them must very soon appear of the account written by themselves, is subjoined, as rant and the rudest among heathen nations.

Peter wrote the following:

When on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed for I did not apprehend much danger. At night, when

his hands, which we always continued to do.

On the 5th, as we were floating pretty near to the oint of Tikkerasoak, I hoped the rad, who had been with us, would come to belone with kayaks. We repeatedly thought that we heard the but toward evening we perceived that we had been mistaken. Now I began to feel great fears about the preservation of my life; and thinking of my poor for-saken family, I wept much. With many tears I cried formerly to Leave the tending their solemn duties in their several official capacities, to the juvenile prisoners arranged around the fervently to Jesus to save me. I could speak with Him as if He stood by me, and said—" I pray that I may not be carried to the other side of the water, no of my time upon God, and stand ready to minister to the south, nor too far to the north, among the unbelievers; but that my body may have decent burial in the earth. Oh show mercy to me! and do Thou. the only Helper in need, take care of my poor fami-ly!" Then those words occurred to my mind—Hold Oh! what an unhappy wretch am I that have nothing either in hand or in hope; am miserable here, and like to be so for ever. Had I but an interest in our Saviour, like a child, though at so great a distance. Christ, as the godly poor have; that would sweeten from home. I entered our snow-house, weeping; and we both joined in calling upon Jesus for help and com-

looked for comfort to Jesus, and prayed to Him, with a closet, from whence he brought a bag, and counted many tears, to help us, and direct our course. We

see whither we were driven. I cried to Jesus, O help me! and His words came sweetly into my mind— Come unto me, all ye that labor and are heavy laden, ures of the world render incapable of true consonation. Let us say continually of such vain "mirth, what docth it?" Nothing is a solid subject of joy, but and I will give you rest. Take my yoke upon you, and I will give you rest. Take my yoke upon you, and learn of me, for I am neek and lowly in heart.

oquence of Baxter, when there was scarce a family, through an immense congregation, which was not a family of daily prayer; and which did not become the inexpressible love of Jesus. I remembered how the inexpressible love of Jesus. I remembered how not be endured. He was therefore admonished by his anothe Peter was frightened in the storm, and was not be endured. He was therefore admonished by his not be endured. When the inexpressible love of Jesus and conduct were so awfully deposite the inexpressible love of Jesus. I remembered how not be endured. He was therefore admonished by his not be endured. He was therefore admonished by his not be endured. When the inexpressible love of Jesus and conduct were so awfully deposite the inexpressible love of Jesus. I remembered how not be endured. He was therefore admonished by his not be endured. When the inexpressible love of Jesus and conduct were so awfully a specific distribution. On the 8th, 9th, and 10th, we could see nothing, on comforted by the Saviour. Thus, also He c them. Avarice, and ambition eagerly seek for what us in our dreadful situation. I cried continulally to he was taken very ill, when he sent for his teachers-Him to bring us again to the shore : for the thought of acknowledged his guilt-expressed his sorrow for have. The enjoyment of pleasure softens the soul, and renders it insatiable. The more we divert our from my eyes; but I felt confident, that they were unmy eyes; but I felt confident, that they were unselves, the more we want diversion; and it is easier der the protection and care of our Saviour. I rememto persevere in a state of fervor and penitence than to bered St. Paul's shipwreck; and how for many days recover it again when we have given way to pleasure and relaxation. Let us, therefore, watch over ourselves, and abstain from those waters which will but increase our thirst. Let us keep our heart with care, that it be not seduced by the vain joys of the world, which will end only in despair.

Fenelox. brought out of the great ocean back to the land. Once I recollected the story of the prodigal son, who had spent all his living, and said, My father's servents The Moravian missionaries at Hopedale in Labrador, give the following account of the wonderful pre
I will arise and go to my father, &c. This I felt was my case, and that I was as unworthy to be

On the 11th, when we saw land through the fog, we constant destruction. It will be seen that in this were still surrounded by broken pieces of floating ice. drift ice, we remained upon our large field; extracted from the Diary of the missionaries, and is close together, it appeared toward evening, as if we were approaching the firm ice. But just as we were entering our house, our ice field sustained a terrible shock, and a large portion of it broke off. We now left it, being quite convinced that the Lord would di-rect us, and passed over the drift, ice to the land. On the 13th, in the morning, we arrived with our own people, thankful to our Saviour for this wonderful

AN EXTRAORDINARY PRESERVATION. In the Memoirs of the late Rev. William Lee, for erly a missionary in India, written by the Rev. H.

Lacey, is the following wonderful instance of the pre-servation of life when in imminent danger. "Among the English gentlemen who paid Mr. Lee particular attention, was Mr. Churchill, whose residence was about two miles from the Mission-house, (at Vizagapatam.) One evening as he was reclining on a sofa, reflecting on his mournful loss, (the recent death of his lady) and watching the slumbers of his two little ones, who were near him on a bed, he was sudttle ones, who were near inspect of a terrible death enly alarmed with the prospect of a terrible death or them as well as for himself, and as suddenly delivfor them as well as for l for them as well as for himself, and as suddenly delivered both from the peril and the fear. A tiger walked into the house, and entered the room; when beholding his own image in a large mirror, he rushed forwards and broke it into a thousand pieces, and then immediately fled from the spot! Whether the alarm and horror thus excited were productive of injury.

AFFECTING SCENE IN NEWGATE. The London Evangelical Magazine for May, gives he following account of an affecting scene which was

the London Evangencal Magazine for May, gives
the following account of an affecting scene which was
recently witnessed in Newgate in England:
The Rev. Ordinary of Newgate had been preaching to the assembled prisoners, and especially to the
five convicts "awaiting the execution of the law," an
admirable sermon from the impressive text—"The
sacrifices of God are a broken heart and contrite

He had in the most touching manner described that too, there were many things in dress very su numility of heart which is always attendant upon real rich ladies, that did not at all become us now conviction of guilt; being a thorough change of the heart from its state by nature, rendered averse to any dependence upon self-righteousness; but ever most solicitous for mercy. Such a heart is called in holy Scripture, a sacrifice. Sacrifices for sin were under the Jewish law, with the shedding of blood. He then think it a bargain?" "I think," said Jenny. "A sacrifice of the Jewish law, with the shedding of blood. He then think it a bargain?" "I think," said Jenny. "A said Jenny. "

just heard, dwelt much upon the special importance which it was to them, to have their hearts so changed and contrite spirits, on account of their sins; reminded them, that some of them must very soon appear at the bar of God to receive eternal judgment. In very forcible terms he reminded the prisoners about him (of whom upwards of 200 were waiting their trials) that in all probability some of them might be soon placed in the situation in which he then stood-that it would be awful in the extreme, if in that situation they were to be summoned to the bar of God, there t hear that more awful sentence, "Depart, ye cursed, into everlasting fire!"-that on the contrary the broken heart, and contrite spirit, would enable them to look forward, even to such a disgraceful end as his, with composure, and a hope of final mercy in another

The effect produced by this unexpected and mos striking address (of which the above is a very imper-fect abstract,) delivered with an energy, and yet with nion table, there was not a dry eye in the whole large assembly.

THE TRIUMPH OF ECONOMY.

When the collection was making to build Bethler Hospital, those who were employed to gather dona-tions for that purpose, went to a small house, the door of which being half open, they overheard an old man, verting themselves some time with the dispute, they presented themselves before the old gentle we both joined in calling upon Jesus for help and comfort. This we did every morning and evening.

On the 6th, in the morning, finding ourselves carried far away from land, into the ocean, we again bolted for comfort to Jesus, and prayed to Him with miserable object with compassion, give me a portion with thy people in the world to come; if thou never better my outward condition here! O sanctify this poverty—bless these straits and wants, that they may necessitate my soul to go to Christ; make this poverty the way to glory, and I shall bless thee to eternity that I was noor in this world.

FLAVEL.

1 was noor in this world.

1 praved fervently to Him, that He food Jepherd, and know my pled not to inform their benefactor, that they had overheard his quarrel with the servant girl. "Gentlemen," said he, "your surprise is occasioned by a thing men that the same that of the collectors, at this unexpected reverse of their surprise; and structure of the collectors, at this unexpected reverse of their surprise; and structure of the collectors, at this unexpected reverse of their surprise. ness deeply, and nothing but the words of Jesus could give me joy. I prayed fervently to Him, that He would give His angels charge over me. I spent the whole day in prayer; and, as I walked about alone, several parts of scripture occurred to my recollection, especially the account of our Saviour's being taken captive. The prayer which He offered up for His disciples, (John, 17th chap.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart, on remembering our Saviour's to withdraw without the smallest ceremdny; to prevent which he shut the door; not thinking half so much of the four hundred guineas which he had just nen are like those of the delirious who have been deprived of their reason by distemper. Delusion is the part of their reason by distemper. Delusion is the part of their reason by distemper. Delusion is the part of their pleasures: they think themselves only cause of their pleasures: they think themselves only cause of their pleasures: they think themselves words; and that He said to His disciples, Receive ye words; and that He said to His disciples, Receive ye given away, as of the match which had been carelessiate the fire.—English paper.

YOUTH'S DEPARTMENT.

ACCOUNT OF A SUNDAY SCHOLAR.

A boy was some time ago admitted into a Sunday misconduct-and entreated them, should be recover. to readmit him into the school. Having been, in some measure, restored, he was again received; when he became remarkable for his good behavior and progress in learning-appeared to receive the light of the gospel—and to manifest piety of mind. Being pos-sessed of parents who had no regard either for their own souls or the souls of their offspring, he used all his efforts to lead them to the house of God, to read and pray, and keep the Sabbath. Thus he went on, and with steady pace continued to grow in knowledge and in grace. Again his health began to decline, and he was unable to attend the school. On this, he sent for his teachers-conversed with them in a surprising strain-thanked them for their kindness to hi them the consolation he had found in the Saviour-said he was certain that he should never be restore and that his affliction would terminate in death. But (added he) this to me is a happy thought, as my dear Saviour has died for me, has conquered death for me—has given me the witness of the Spirit—shed abroad his love in my heart—and now I long to see his face in another and a better world. His disorde was a lingering decline. During his affliction the teachers had frequent intercourse with him, found him always happy to see them, and very desirous of con-versation and prayer. At his request, the children belonging to the school were invited to visit him; and, whenever they went, he entreated them to attend the teachers, to observe the Sabbath, to pray earnestly to Jesus Christ, and to consider the great blessing of a Sunday school. With his father and mother he was particularly earnest, beseeching the second of the sec school, to learn their lessons, to be obedient to their teachers, to observe the Sabbath, to pray earnestly to particularly earnest, beseeching them to seek the Lord and the salvation of their souls, and the souls of his brothers and sisters. While lying on his father's arms, he fixed his eyes on him, and said: "Father you have been a kind friend to me; but I have a kind er friend in Jesus Christ, to whom I am just now going." On saying this he instantly expired; and, we hope, "was carried by angels into Abraham's be His conversation and death made a powerful impression on the mind of his father and mother, and elder brother, who by these means, were inclined to seek the Lord, have since joined the church of Christ, and are now walking in all the ordinances and commandments of the Lord blameless.—Sunday School

Magazine.

THE VAIN CHILD. "O, Betsey," said a little girl one Sabbath morn to her sister, "how happy I shall be to-day, with my new honnet and my flounced frock on. And if I had but another frill to put round my wrist, like that one I picked up the other day, how nice it would look. But as it is, I think I shall look amarter than any of and horror thus excited were productive of injury to Mr. Churchill's health, does not appear; he did not, however, long survive the event."

An earthquake may be bid to spare, "An earthquake may be bid to spare

mention her out.

pose her. "Well, Jenny," said she, as she strated up to her, "what, are you going to school in that dark stuff frock:" Jenny looked hard at her, and said "O! is it you? I hardly knew you, you looked, fine; but I am sure our teacher will not like you a the better for it; for she said the other day, she are thought the worse of any girl for having a dozen pa es on her frock, if she was but clean; and she to make many things in dress very suital ar other name, as it is not my wish to "Well, Jenny," said she, as she sh she had been vainly supposing, she should be Scripture, a sacrifice. Sacrifices for sin were, under the Jewish law, with the shedding of blood. He then pointed his hearers to that great atonement which also was with blood-shedding by the Saviour of men.—
This atonement he urged upon the consideration of those criminals who were soon to appear before God.
The sermon was evidently heard with the most earnest attention; but when the convict Walker arose at its conclusion, and from the condemned pew, for nearly ten minutes, addressed his fellow prisoners, the entire attention was roused, and a deathlike stillness was observable, interrupted only by the very frequent sobpings of the female prisoners.

He commented on the sermon which they had all and when she was cancer to repeat her fessons, at could not say a word; so that her feacher was object to punish her. Besides which, she talked to! about the folly of dressing as she did, and how h coming it was to a poor child, like her. This mad Hannah look very much ashamed; and she soo found, that fine clothes did not make any one hand

SAILORS' T PRIEND

ACROSTIC ON THE BETHEL FLAG Blest banner of grace to the sons of the ocean! Endear'd be the day I first saw thee in motion! Twas by thee I first heard, (the sound I still cherish How that sailors are sinners, and sinners must perist Except they repent, and are freely forgiven, Lo! God has declar'd they shall ne'er enter heaven

For this precious truth, and a hope in it, too, Lost Tom is indebted, bright flag unto you, As an instrument used; but by God's dearest Son

Grace alone is bestow'd, and new life is begun. AN ENGLISH SAILOR.

FUNERAL AT SEA.

It was morning at sea. The sun had just risen, not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the siumbering ocea ness of the morning was only disturbed the ripple of the water, or the diving of a flying fel It seemed as if the calm and noiseless spirit of It seemed as if the caim and noiseless spirit of the deep was brooding over the waters. The nation flag, displayed half way down the royal mast place in the breeze, unconscious of its solemn import. To vessel glided in stately serenity, and seemed tranquas the element on whose surface she moved. So knew not of the sorrows that were in her own boson and seemed to look down on the briny expan beneath her, in all the confidence and securi

To the minds of her brave crew it was a mornin of gloom. They had been boarded by the angel ath; and the forecastle now contained all that w mortal of his victim. His soul had gone to its in Grouped around the windlass, and left to the own reflections, the hardy sons of the ocean min their sympathies with each other. They seems think of their own mortality. Conscience was at post. And I believe their minds were somewhat

ressed with the realities of eternity. They spoke of the virtues of their deceased n mate—of his honesty, his sensibility, his generos One remembered to have seen him share the last ar of his hard-carned wages with a distressed mate. All could attest his liberality. They spit too, of his accomplishments as a sailor.—Of the new of his arm and the intrepidity of his soul. They ha seen him in an hour of peril, when the winds of he en were let loose in all their fury, and destruction on the wing, seize the helm, and hold the ship secur

by within his grasp till the danger had passed by.

They would have indulged longer in their reve but they were summoned to prepare for the riles sepulture, and pay the last honers to their deal con panion. The work of preparation was commence with heavy hearts, and with many a sigh. A re-His surviving comrades in their tar-stained had ments stood around. All were silent. The fresh ing breeze moaned through the cordage—the m topsail was hove to the mast—the ship paused on course, and stood still. The funeral service beg and as " we commit his body to the deep" was nounced, I heard the knell of the ship-bell-I he the plunge of the coffin—I saw the tears start the eyes of the generous tars. My soul melted in me as I reverted to the home scenes of him wi we had buried in the deep—to hopes that were to dashed with wo—to joys that were to be drowned

Effects of preaching to seamen .- In little mon one year about trenty masters of vessels hare been hopefully pious. They date their first religius pressions at the Mariners' Church! Who can call late the sum of good which these men may be the struments of effecting in reforming the manner morals of seamen? How many more of the those who, during the year, have attended this church, been happily benefited, it is impossible, from changing nature of their employment, to ascerta Mariners' Magazia

Books among Seamen .- With minds totally ciplined, and with unrestrained habits of heed ness, the season of leisure is of all others the ma moralizing to congregated mariners, and per destructive to every principle of chastity and most instances the books were attentively misproduced the most felicitous consequences

Admirable definition .- A sailor is an open ge ous, noble-spirited man; bu; point him to the ty, he is at home, and opens his heart to re-Two sailors were some time since convers about two strange terms, concerning white Christians had been wrangling. "Jack," very innocently, "what is the meaning of Ca and Arminianism?" Jack very gravely replied, I'll tell you; they are in the French names ropes that come down from the fore-top-mat tries, and lead down by the catherpins along futtock shrouds, and make fast abaft the foresthe forecastle!"—Ib:

Anecdote. - A sailor went into a church or bath, and walked up and down the aisle, and a offered him a seat. He then retires, and in a few utes returned with a large block on his should ancing to about the centre of the middle a doors in abundance flew open, and he was invested, but he kept his station with the most reattention till the service ended, then should block, and marched out in dignified distain.



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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD. TREATISE ON ORIGINAL SIN.

Ma. Epiron,

The following treatise on Original Sin is the subtance of a public debate with a member of the Methodist Episcopal Church, who visilicated the doctrine of the purity and excellency of human nature. Since this took place, I have my fears, that too many professing the Christian religion entertain the same opinions. And being fully sensible, (according to Mr. J. Wesley,) of the evil tendency of such a system, I offer he following for insertion in your useful Herald, hoping it may produce the effect designed by the transcriber. As a further justification of my employing the columns of your Herald, perhaps it may not be deemed amiss to give Mr. Wesley's concise view of

the subject controverted. "This," says that great and good man, "is not a of point of small importance; a question that may be niely determined either way. On the contrary, it G may be doubted whether the scheme before us be not fir more dangerous than open deism itself. It does not shock us like barefaced infidelity; we feel no min, and suspect no evil while it steals like water inbour bowels, like oil into our bones. I said 'than pes deism.' For I cannot look upon this scheme as my other than old deism in a new dress; seeing it aps the very foundation of all revealed religion,

whether Jewish or Christian." Yours, &c. New York, 1825.

Considerable has been said upon the subject of Original Sin, and the "purity of our nature;" and were it not for the interest which I feel in the decision of this important point, and the moral influence such a decision will necessarily have upon the mind, I would not stand here and expose my illiteracy in contending with so much erudition as is exhibited by my opoment. However, as it has become my province to fibr a few thoughts upon the subject, I shall do it the more cheerfully, as I feel satisfied that I have the whole Book of Divine Revelation for my support, and we therefore no need of sophistical re-

C. W.

It appears then very obvious to me, that the apos acy of our first parents, has not only affected the natwel world, but also the moral powers and mental facalties of every soul in creation. They have, consequently, involved their whole posterity in the same llution which they were in themselves.

Mr. B. has labored diligently to prove, by a species of philosophy, that "mankind are not naturally dete has declared. " the one particle of original corruption or moral pollution," but that "they are born into the world with as pure a ture as Adam possessed, when he came from the hands his Maker." This hypothesis, I conceive wholly consistent with the word of God, as well as with the non dictates of our own reason. As it is an acknowledged axiom of my brother

that men become depraved by actual transgression, shall endeavor to confine myself to the case of chilmen become depraved by actual transgression, I dren, who have not arrived to that maturity of intellect which constitutes us accountable beings. The divine historian tells us that Adam was created in the image and likeness of God, but by transgression he fell from this state of moral rectitude, lost the image, and forfeited the favor of his Maker. Consequently, instead of retaining the image of the heavenly, he became earthly, sensual and devilish! It is rational, as came earthly, sensual and devilish! It is rational, as well as scriptural, to conclude, that like will beget its like. Hence the scriptures declare of Adam, that "he begat a son, in his own likeness, after his own imwhich, of course, must have been sensual and Consequently, the first account we have of his two sons is concerning their occupation, and in the next place, we find them employed in offering sacrifices to God, in order to appease his wrath and procure his favor. Had the first offspring of Adam, or even righteous Abel been born pure, what need had they of offering sacrifice for sin? That the sinful nature of Adam after the fall, was

seminated from father to son, I think the scriptures pandantly testify.

Without mentioning the numerous passages scat-

without mentioning the numerous pussages and from Genesis to Revelations, let it suffice for the present to notice a few. The apostle declares, non. v. 12, "As by one man, (viz. Adam.) sin entered into the world, and death by sin, so DEATH passed upon all men, for that ALL HAVE SINNED." Again. "By the offence of the control of the contro offence of one, judgment came upon all men to con-mation." Let me here remark, that neither we apostle Paul can reconcile the justice and of a gracious God, to the numerous scenes (infants included,) together with the pangs of itself, only by allowing this to be a certain conseoduced by the disobedience of Adam, asmitted to all his degenerate posterity. according to the same apostle, Gal. iii. 22, ripture hath concluded all under sin." But the scriptures conclude all under sin, and

riarchs and prophets corroborate the testiof the apostles in very emphatic language. oclares, that "man is born like a wild ass's From which expression we must conclude, acn are entirely destitute of those native qualithe human soul, that Adam possessed in his vide and that by nature he is wild and in-ble to all good. David gives a more unfavorable on of the natural excellence and purity of human re. I say "unfavorable," because he does not in the boasted props of Pelagius and his votaries.